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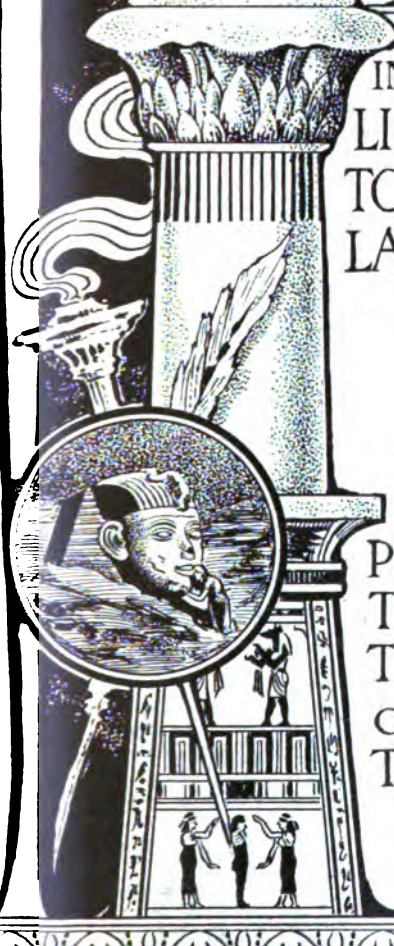

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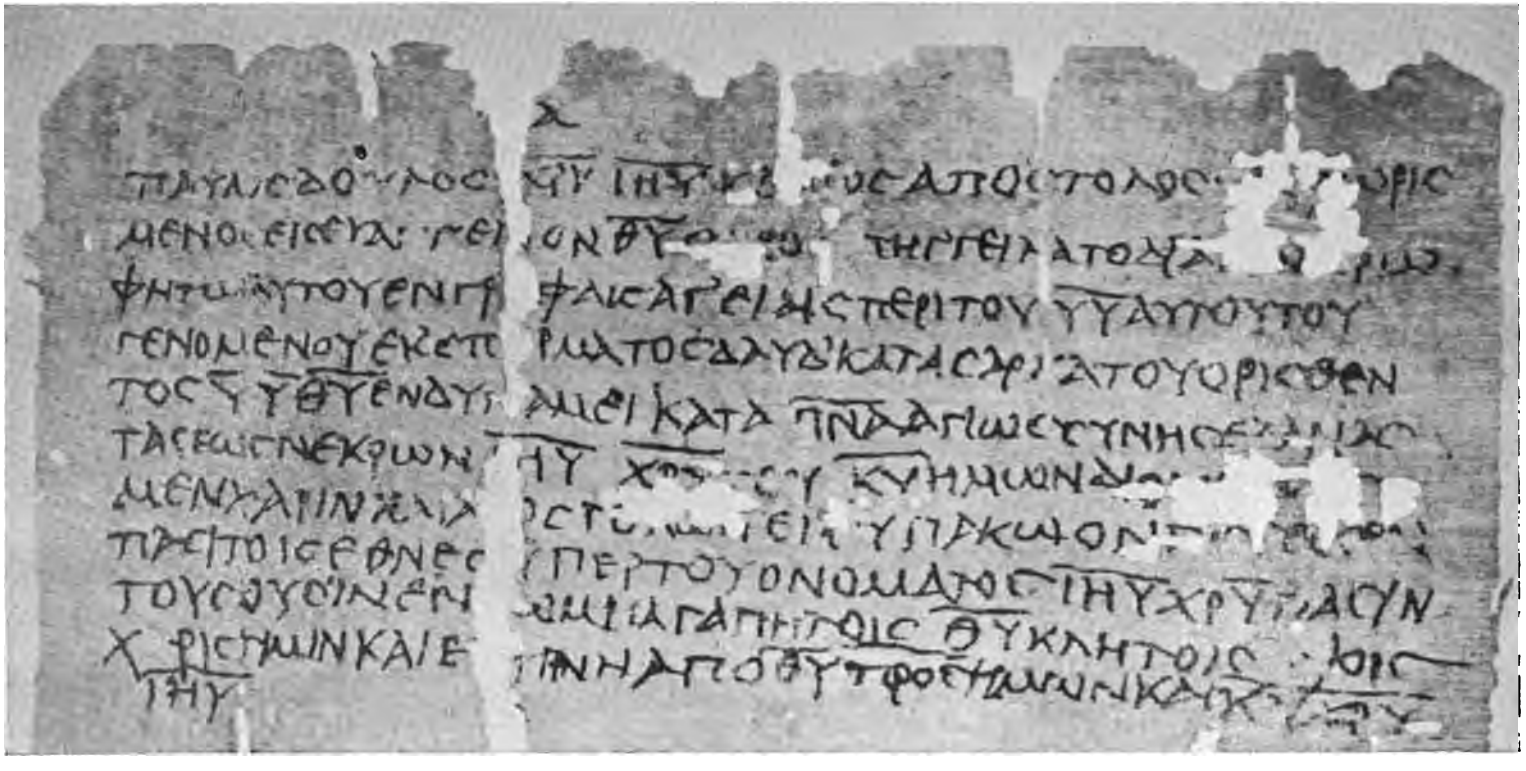

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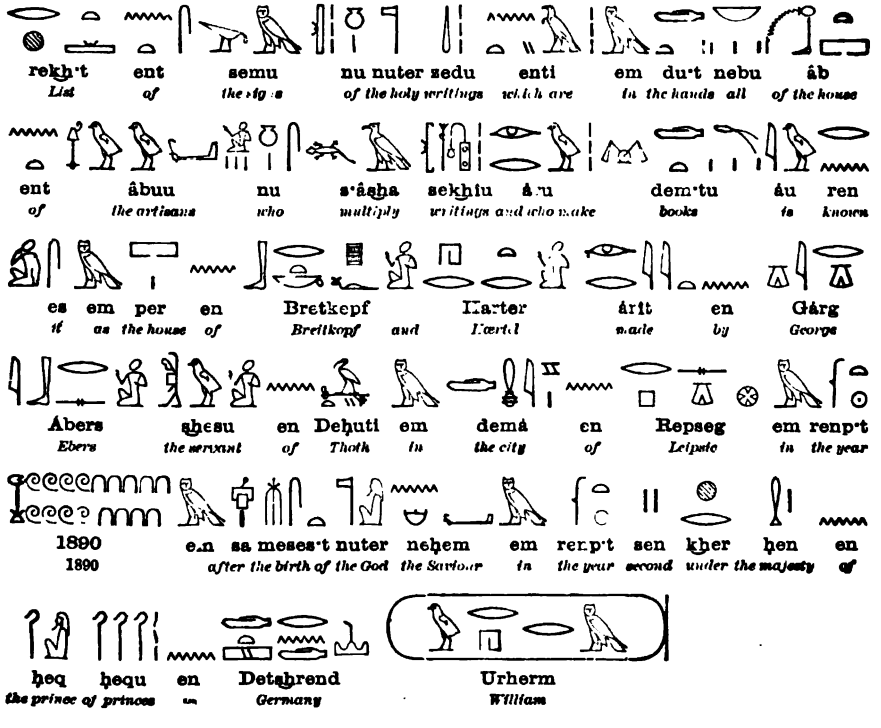

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The Discoveries at Susa and the Ethnology of Genesis.

THE wonderful series of cuneiform texts written in the Semitic language of Elam, published by Father Scheil,* have excited immense interest among scholars, and will for many years prove a very mine for students of ancient history, and philology, and ethnology. To readers of BIBLIA, their chief value arises from the light they throw upon certain historical and prophetical statements of the Old Testament. To appreciate the immense advance to knowledge which these inscriptions have afforded one has only to compare the historical outline of Elam laid down with confidence in Father Scheil's preface to his new material, with the vague speculations of scholars such as Weissbach, Winckler, Billerbeck, Jensen, Lenormant, Oppert and others;† and Mr. Boscawen has recent-

*Textes Élamites—Semitiques. I *ere* partie avec 24 planches on heliogravure. V. Scheil O. P. Paris, Leroux, 1900, .50 fr.

†Billerbeck "Susa."

Weisbach, { "Neue Beitrage zur kunde der Susichen Inschriften" und "Anzanische Inschriften."

Quentin "Texts Susiens," "Journal Asiatique" 1891.

Winckler, "Zu den Altsusischen Inschriften Zeitschrift fur Assyriologie," vol. 6.

Jensen, Elamitisch, Eiggennamen.

ly indicated what light we owe to one of the new monuments upon early Asiatic civilization.

The two chief statements regarding Elam in Scripture are that the founder of the race was a descendant of Shem. Therefore, the Elamites were Semites (Gen. x: 22), and the prophecy so accurately fulfilled in all the world's history that the Japhetites should dwell in the homes of Shem, Ham being their servant (Gen. ix: 27). Let us see whether the new discoveries tend to confirm, or contradict, these words. In passing we remark that critics had disputed the historical accuracy of the Xth of Genesis because of its statement as to the Semitic affinity of the Elamites being contradictory to the cuneiform texts, for in the Assyrian and Babylonian accounts of campaigns against Elam and Susa the names of their princes and generals were non-Semitic. So confidently was this opinion expressed that even ordinary commentaries such as the "Aids to Bible Students," and the Oxford "Helps to Bible Students" quite accepted the Scripture's errors. The one saying, "How little ethnographical the chapter can be . . . . is indicated by the Turanian Elamites being associated with the Semitic Assyrians and Arameans," and the other "The Elamites were of one race with the Akkadians, Sumerians and Kosseans, that is Turanians."

The very title of Father Schiel's work, "Semitic Elamite Texts," decides the question and these records, for the district of Elam go back to the very earliest times. By these new texts we now see clearly that Elam or Nim(ki), as it is called was not identical with Susiana, or Barasim(ki), the former, however, embraced Susa by conquest or absorption, so that in time the governors of Susa and Elam were identical. These Semetic Elamites were probably, as a rule, friendly with the allies of the great Semitic Mesopotamian emperors, or if, perhaps, sometimes conquered by them, were easily absorbed, being of the same race.

But a great historical change took place by the invasion and occupation of Elam Susiana by another neighboring people, the Anzan, or Anzanites, perhaps with close affinities with the

primitive people of Susa the Elamites ruled. These Anzanites were of another race and tongue, and it was this race who, as overlords of Elam and Susa (whose names were not Semetic), are alluded to so often in the Mesopotamian inscriptions, gave excuse to the critics to deny the Old Testament's statements as to Semitic descent of the Elamites.

Whether the inscriptions in the Anzanite language are to be considered as Hamitic, or Japhetic, does not much matter in reference to the fulfillment of the prophecy. If the latter, then "Japhet dwelt in the tents of Shem" at a very early period. If the former, Ham for a time was prominent only for Japhet as the Medes and Persians and later the Greeks to occupy the tents of Elam and make Ham their servant. Of other new monuments the great Stela of Manishtu-irba, king of Kish, gives the Hebrew name Ishmael as Ismâ-ilu, being closer than the Babylonian form Ismi-il.‡ Laban is also found as a personal name in this text and Rabe-ilu, which is an Aramean or Nabatean name form, and two "Boundary stone" deeds of Kassite kings give list of the deities of their pantheon, and their full titles as heraldic emblems. In one case these are upon distinctive thrones, or seats of each God and these again are all being drawn along by various animals. The value of these monuments for the history and explanation of the divine hierarchy of these ancient races can be imagined.

JOSEPH OFFORD,
Member of the Society of Biblical Archæology.

A New Palestinian Cuneiform Tablet.

It is not generally known that not only were the wonderful Tel-el-Amarna cuneiform tablets containing despatches from Palestine and Syria to the Pharaohs most convincingly supplemented by a member of the series being discovered, at Tel-el-Hesy in Palestine, the ancient Lachish; which mentions Zimrida, prince of Lachish, a prominent person in the first found letters, but that another similar document has come to light.

‡A tablet from Sippara in the "Recueil de Travaux" XHII p. 35 reads Ismâ-i-lum.

This also is of Palestinian origin and strangely also concerns the Zimrida of the other tablets. It was discovered near to Lachish at Gaza and has been published by Pere Scheil from others in the collection at Constantinople. It mentions another personage, Rabil, whose name occurs on a Tel-el-Amarna tablet, No 143, and also a certain Daïnu Addi who appears to have been seducing Zimrida from his allegiance who is, I believe, new to history.

Pere Scheil's translation of the new tablet of which some 24 lines are legible, is as follows:

"To . . . . . galbat (I) . . . . . abi, at thy feet I prostrate myself. Know now that Daïnu Addi and Zimrida have met together in conference and that Daïnu Addi has proposed to Zimrida. Forward to me Pîsyara (?) . . . . . two . . . . and three daggers and three swords. If I myself march against the land of the King and if thou aidest me to conquer it I will thereupon restitute to the rightful owner that which shall be conquered. I have said then send (troops) to meet me. I have despatched Rabil (as messenger). (Take heed) to this warning (or appeal)."

The word "galbat" may read "rabbat" which would be a more common name termination. There is nothing in the contents of this tablet of any moment; it appears to refer to a similar state of internecine strife to that indicated by many of the other texts, but as a confirmatory addition to the "provenance" of the famous series it is of importance and deserves to be incorporated with all descriptions of them.

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Professor Petrie's New Finds at Abydos.

DR. W. MAX MULLER has received an interesting letter from Professor Petrie, dated Arabah, near Baliana (Abydos) February 22. His success has been at least equal to that of last year. Dozens of ivory and stone inscriptions of three kings which he places before the first dynasty : of two of the first dynasty, and

five of the second dynasty. He has also found ninety private stelas, the royal stela of Zer and Per-ab-sen, jewelry and gold work of Mena and Zer, which has, miraculously, been left behind by plundering Copts, and by Amélineau. Many new seal impressions have also been brought to light. Prof. Petre, in a letter to the *London Times* further describes these new discoveries.

The continuation of the work of the Egypt Exploration Fund on the Royal Tombs of the first Egyptian dynasties has proved in some respects more surprising than that of last year. We are now able to trace out the regular development of the civilization during some 400 years; from the time when writing was but rarely used, and then only in rude and pictorial stage, down to the common use of delicately figured hieroglyphs indistinguishable from those used for thousands of years after. We have now in our hands the beautifully-wrought jewelry and gold works, the minutely engraved ivories, the toilet objects, of Menes, the founder of the monarchy, and his successor, fashioned more than 6,500 years ago. The following summary will give an idea of the gain of knowledge in the last three months.

Of Menes and his predecessors there are abont 30 inscriptions and labels in stone and ivory. From these we learn certainly the names of three kings—Narmer, Ka, and a name written with a fish sign; perhaps also Det and Sam are two other names, but they are more probably word-signs. Among these works of Menes are parts of four ebony tablets with figures and inscriptions, one apparently showing a human sacrifice. The strangest object is a massive strip of gold of unknown use with the name of Menes (Aha) upon it.

Of Zer, the successor of Menes, the astonishing find is the fore-arm of his Queen, still in its wrappings, with four splendid bracelets intact, One is a series of figures of the Royal hawk perched on the tomb, 13 figures in cast and chased gold alternating with 14 carved in turquoise. The second bracelet is of spiral beads of gold and lazuli in three groups. The third bracelet is of four groups of hourglass beads, amethyst between gold, with connections of gold and turquoise.

The fourth has a center-piece of gold copied from the rosette seed of a plant, with amethyst and turquoise beads and bands of braided gold wire. This brilliant and exquisitely finished group of jewelry shows what a high level was already attained at the beginning of the First Dynasty. It is 2,000 years older than the jewelry of Dahshur, the oldest yet known; and it has the great advantage of being carefully examined as found, and restrung in its exact arrangement. The arm of the Queen had been broken off by the first plunderers, and laid in a hole in the wall of the tomb; there it had remained neglected by the four parties in ancient and modern times, who had successively cleaned out the tomb.

Of the same king there are some 40 inscribed pieces of ivory and stone, and two lions carved in ivory. Also the great Royal tombstone has been found in pieces, and rejoined. About 60 private tombstones give us the names in use in the Royal household; many formed from the goddess Neith, but not one from Isis.

Of King Den, the fifth of the First Dynasty, a dozen inscribed ivories have been found, including the handle of the Royal land-measuring cord. Also an impress of a beautiful Royal seal, showing the King wrestling with a hippopotamus and spearing a crocodile. About 20 private tombstones of this reign, much elaborately-carved slate, and bows and arrows are also before us.

Coming to the Second Dynasty, the tomb of Per-ab-sen yielded a large tombstone of the King carved in syenite; also the names of his three predecessors carved on stone bowls; these are Hotep-ahaui, Ra-neb, and Neteren, as on the small granite statue, No. 1, at the Cairo Museum. From these we see that Perabsen was probably the fourth King of the Dynasty. His successor apparently was Kha-sekhemui, whose tomb we have mostly cleared. From it we have the Royal sceptre, formed of cylinders of sard, held together by a copper rod in the axis, and with gold bands at intervals; there remains 28 inches length, but the lower end is lost. There are also seven stone vases with gold covers fastened on with twisted gold wire,

two gold bracelets, 20 copper dishes, dozens of copper models of tools, copper axes, fruit knives, and a perfect dish of diorite.

All of these, it must be remembered, are but the oversight of many plunderers, ancient and modern. We have had to search many thousands of tons of sand and rubbish, all of which had been turned over and left as done with, only three years ago by the last explorer. It was necessary to do this again in order to get the scientific results of the plans and order of the tombs which had been neglected, and we have been otherwise repaid. Thanks to the constant labour of my party the material for the next volume is mostly ready in photographs and drawings, and I hope to issue it at the usual July exhibition at University College, London, where many of these discoveries will be shown. It remains for the public who care for history and art to see that such research is reasonably supported.

I remain, Sir, yours truly,

W. M. FLINDERS PETRIE.

Arabah, Baliana, Upper Egypt.

Discoveries at Babylon.

A DISPATCH to the New York *Sun*, dated Berlin, March 17, reads: The plan of the ancient city of Babylon is hanging in the workshop of Dr. Frederich Delitzsch at the Assyrian Museum here. It is only a small chart, a foot square or so, with three great mounds marked on it, a longish open space to represent a broad promenade, and the ground plan of an antique temple. To the left runs the Euphrates River, and all in between are earthheaps, sandhills, potsherds and the desolation of a sun-scorched panorama.

But what landmarks to the imagination are shown thereon! The mounds are Babil—the Gate of God; Kasr—the Palace; Amran-ibn-Ali—the Hill of Amran, son of Ali. Beneath the first, it is believed and almost ascertained, lie covered the Hanging Gardens of Semiramis; beneath the second lie the ruins of Nebuchadnezzar's palace and the very wall where the handwriting came forth; beneath the third, and now partially

excavated from it, is the once famous temple of Merodach, the Great God of the Babylonians, type of the sun and symbol of spring.

Work at Babil, Dr. Delitzsch says, has been temporarily arrested owing to the greater interest of the excavations elsewhere, but the work going on at Kasr and at Amran-ibn-Ali has amply compensated for the stoppage. At Kasr they have laid bare the famous Street of Processions, broad and long, which ran along the outside of the king's palace, and at Amran-ibn-Ali they have identified Merodach's temple and cleared out several of its chambers.

Four important landmarks of ancient Babylon are now fixed points—the temple of the Goddess Nin-mach, the Goddess of Fecundity and mythical mother of Nebuchadnezzar; the Street of Processions, Imgur-Bel, or the Great Wall of Babylon; and the temple of the Sun God Merodach, or Marduk. Inscriptions on stones found *in situ* put these identities beyond question. One inscription will serve as an example to all. On a stone of the pavement of the Street of Processions we read:

"Nebuchadnezzar, King of Babylon, son of Nabopolassar, King of Babylon, am I. This street of Babylon was built with art by me for the processions in honor of God, Marduk, the Great Lord, with stone carried from the mountains. O, Lord Marduk, live forever !"

Certainly this is great progress to have made in two short years, and Dr. Koldewey and his assistant, the Assyriologist, Dr. Weisbach, must be congratulated on their so fruitful labor. They have greatly added, and will add, to the interest of the Bible.

It is a good deal to have pointed out the place along which streamed the tribes of the captivity, and the tributary kings bearing their offerings to Nebuchadnezzar, but how much greater will the interest be when there are laid bare to the eyes of twentieth century travellers the very halls where the most renowned of all the Kings of Babylon sat to administer the realm that extended as far as Egypt, where Joachin, King of Juda, and Zedekiah, descendant of David, in turn held sway;

where passed that terrible night of the 10th of October, 538 years before Christ, on which, in the midst of the banquet, the Persian suddenly appeared in fulfillment of the mystic warning, and where, 200 years later, Cyrus and Alexander of Macedon made their entrance !

For this, however, we must be content to wait, meantime according to the persevering explorers, the praise and encouragement they richly merit, and to the German people the credit they deserve for their generous support of the enterprise.

A Great Discovery of Greek Statues.

Professor Rufus B. Richardson sends the following letter to the *Independent:*

I have just come back from the Bureau of the Minister of Education, where are exposed the statues just brought to Athens after being drawn out of the sea near Cerigo, or, to be more exact, near the island now called Antikythera, the ancient Ogylos. All day long the bureau has been thronged with people interested in art; for we stand in the presence of a discovery as important as that of the Olympia sculptures or of the archaic sculptures of the Athenian Acropolis.

From the dry land we have been extorting with great pains valuable additions to Greek art, but now, to the astonishment of the world, the sea gives up what it had been withholding. Last fall some sponge-fishers reported the existence of statues, both bronze and marble, in the sand, at a depth of about 50 feet below the surface of the sea to the south of Cape Malea. At first it seemed to be a fish story, like so many other reports about buried treasures. But on investigation by the proper authorities it proved to be true. After great difficulties caused by operating in stormy weather, enough was hauled up and brought to Athens to allow the world to see its value.

On this point there is no difference of opinion. The finest piece of the collection is a bronze statue a little over life size, somewhat broken, it is true, but nothing of it is lacking unless it be a few small bits around the loins. The upper part of the

body including the head and arms is almost as fresh as when it was new, except for the strong action of the salt water upon the breast. The head, perhaps from being covered by the sand, is perfect, even to the whites of the eyes. As one looks upon this face one's first thought is that it is a second Hermes of Praxiteles in bronze. The expression, however, is more excited. The arms show that the figure represents one in the act of enforcing conviction upon an audience; and as the features are more ideal than would seem to fit a mortal, it is proposed to consider it a Hermes Rhetor (Hermes Logios). It is perhaps more likely to be pronounced a work of Lysippus than of Praxiteles; and it may even be brought down into the third century. It may be that it will cause disagreement among the authorities in sculpture as great as that caused by the sculptures from Lycosura; but it will hardly be doubted that it is a masterpiece of Greek art.

The discovery of a life-size bronze is no common event. The Charioteer found five years ago at Delphi was the only entire one which Greece has yielded. A little later a bronze statue of Poseidon was found in the sea in the northeastern corner of the Corinthian Gulf, and is now set up in the Athenian museum; but this is not much over half life-size. Both this and the Charioteer are archaic, the Charioteer coming near the best period. The figure now found belongs in the time of perfected art. Of bronze heads found in Greece, the archaic head of Æginetan style found on the Athenian Acropolis and the head of a pugilist from Olympia are the only conspicuous examples of life-size heads; and neither of these can be compared with the head of the newly found figure for really fine art. There are also, in the newly found treasures, three bronze statuets about a foot and a half high. One of them is generally pronounced to belong to the age of Phidias.

But it is not merely bronzes that give the collection its importance. There is a marble figure of a youth about the size of the Ægina gable figures, bending forward with an intensity far surpassing that of the "Wrestlers" in the Naples Museum. It may be that this youth is also to be thought of as a wrestler

intent on grappling with his antagonist. Some are disposed to think of him as gazing intently into the distance. At any rate the intense muscular strain of the right shoulder and the adjacent parts of the back and side is wonderfully portrayed. It is almost as valuable as the bronze Hermes. The figure lay with its left leg protruding out into the water, while its whole right side and its head were covered by the kindly sand. The left side is consequently badly corroded, and the left leg entirely eaten away with the exception of a thin stump about a foot and a half long. But what luck that the head and right side were saved?

One of the most impressive parts of the collection is a row of bronze feet and a pile of bronze arms, which show that much more is still lying at the bottom of the sea. In fact, the divers are reported as saying all along that there were great and heavy bodies that they could not bring to the surface. But we shall have them ultimately. The means at the disposal of the Greeks were inadequate to the occasion; but they are to bring improved diving apparatus, and with that they will probably succeed in securing all the treasure.

The question asked by everybody is, "How did these statues come to be there at the bottom of the sea?" Of course, it was from a shipwreck; and, curiously enough, we have a record of a shipwreck which is likely to have been the identical one. Lucian, in his "Zeuxis," speaking of a picture of that painter representing a female centaur nursing two baby centaurs, says that the picture now shown in Athens is a copy; "but the original itself Sulla, the Roman general, was said to have sent off with the rest of the plunder to Italy, and, near Malea, methinks, the ship going to the bottom, the painting was lost with everything else." Other Roman ships loaded with the treasures of art taken from Greek cities may have suffered shipwreck near the dreaded Cape Malea; but here is a case that fits the position of our statues as exactly as one could require. Lucian puts in a "methinks," as not being quite sure about the exact spot, but one would have to be very exacting not to allow Antikythera to meet fully the exigencies of the passage in Lucian. The whole region might well be named after the

dreaded Cape Malea, on approaching which, sailors were expected to give up the hope of reaching home. The passage in Lucian and the recent find make each other luminous.

Had that cargo arrived safely in Rome the art treasures would have gone the way of the rest that found its way thither. The bronzes would have made spear heads and swords for barbarians. But the remorseless sea has been forced to open its jaws and give back to an admiring world what it will highly prize; for we shall get that whole cargo except the centaur family of Zeuxis.

Ancient Jerusalem Topography.

BIBLICAL HISTORY OF THE OPHEL ENCLOSURE—NO XI.

In order to make this work of identification and discovery complete, a brief consecutive statement of the purely biblical history of the Great Ophel Enclosure will be found both useful and necessary as a general concept embodying the fragmentary parts given in former articles as isolated illustrations of the principle involved.

The exact plan of the Temple and Courts, the walls, gates, towers, and everything that appertained thereto within and without, "patterns of the Courts of the House, and of all the chambers round about, of the treasuries of the House and dedicated things" (1 Chron. xxviii: 12-19) were revealed to David by God himself; and hence the Great Ophel Wall which was its enclosure, fortification and defence, not included in the plan nor pattern, was never regarded as being in any sense part of the sacred precincts of the Temple ranges and limits; and its original erection was probably the work of Solomon exclusively.

The kings who followed after Solomon made no material changes in the general plan of the Temple Area and Ophel until Joash broke down the fortifications, and the Babylonians under Nebuchadnezzar destroyed the city. The foundations of the walls appear to have never been disturbed, so that the work of rebuilding, under Nehemiah, especially, would be bet

ter expressed by the word repaired than rebuilt. As a basis for the explanations we propose to give, we will give the leading passages bearing upon the history of the Ophel Wall, and then use them as a text for what follows.

BIBLICAL HISTORY OF THE OPHEL IN DETAIL.

The first destruction of the Ophel Wall by Joash was the result of a war between the northern tribes under Joash and the southern tribes under Amaziah. It is recorded as follows, Chron. xxv: 23:

> "*Joash* king of Israel took Amaziah prisoner and broke down the wall of Jerusalem, from the *Gate of Ephraim* to the *Corner Gate*, 400 cubits."

This is the Broad Wall we have described, measured by Captain Warren and identified by S. Beswick, C. E. And we found it exactly 400 cubits in length=590 feet, from end to end in one straight line. The position is fixed by having the *Ephraim Gate* at one end and *Corner Gate* at the other with a length of 400 cubits between them. And here we have the very things—buildings and length of space between them—to prove the truth of the record, and illustrate and demonstrate its extreme accuracy in the length of this Ophel Wall to the fraction of a foot, although there is a difference in time of about 2500 years. The length is confined to the thick Broad Wall, 15 feet thick, because it was the fortification wall of Jerusalem pre-eminently. Please to notice the fact that the thick 15 feet wall ends at the Gate of Ephraim, and does not go beyond that spot, the Broad Wall ends there. Captain Warren knows nothing of this notable feature of the Great Ophel Wall he discovered, nor does any expert or explorer in existence today (1901) know this remarkable fact. Its discovery belongs to S. Beswick, C. E., and the date (*Scribner's Mag.* 1875.)

The wall had now to be rebuilt, and we find the kings of Judah took part successively in the work. The first king was Uzziah, and of his work it is said:

> "*Uzziah* built towers in Jerusalem at the *Corner Gate*, Valley Gate, and at the turning of the wall."
> 2 Chron. xxvi: 9.

You will note the interesting fact that the first tower named

is placed at the *Corner Gate*, where we have already seen, from Captain Warren's report, was a double building projecting 6 feet and 8 feet, and 23 feet 9 inches in width. The Tower and Corner Gate would therefore form twin portions of the same building; and here we have just such a building as the Bible describes, placed exactly at the bend of the wall, and hence the gate is called *Corner Gate*. *Jotham* follows, and of him it is said—2 Chron. xxviii: 3:

"He built much [or many] on the wall of Ophel."

This refers to the erection of towers, completing the former number of towers in the places where they were broken down. We shall see presently, that as no one before him had built up the towers of this wall, so no one after him builds towers on the Ophel. Thus clearly proving the consistency of the sacred record.

Hezekiah follows zealously the work of rebuilding at a time of emergency, when threatened by an old enemy. Of him it is recorded (2 Chron. xxxii: 5):

"*Hezekiah* built up *all* the wall that was broken down, and raised it up to the towers, and another wall without, and repaired Millo."

You will observe he built no towers, because Jotham had built them all; so he builds up all the broken down wall, 400 cubits in length, builds it up to the level of the towers. Then to make it secure and firmer than ever, he built an outer wall to cover and support the main wall. Beswick's copyright map identifies this outside wall of Hezekiah, which was traced and measured by Captain Warren. Hezekiah also "stopped the upper watercourse of Gihon and brought it down to the *west side* of the city of David" (2 Chron. xxxii: 30). The aqueduct which brings down the pure water from Solomon's springs passes through Hezekiah's Pool at Jaffa Gate, and conveys it to the Temple, then turns southward and carries it to "the *west side* of the city of David," where it passes through the aqueduct at the (Neh. iii: 15) "wall of the pool Siloa by the king's garden," and to the Fountain Gate. And this is the west side of the city of David. The sacred historic description

and the monumental remains now buried out of sight at this spot, perfectly agree in position, character and use. Thus demonstrating the extreme accuracy of the sacred record.

Manasseh followed in the work of reconstruction. And as the main fortification wall had now been completed by his predecessor, Hezekiah, he turned his attention in another direction and built elsewhere, and strengthened what others had done. Of him it is said (2 Chron. xxxiii: 14):

> "*Manasseh* built a wall without the city of David, on the west side of Gihon in the valley, [nachal or ravine] even to the entering in at the *Fish Gate*, and compassed about the Ophel, and raised it up a very great height."

This passage is a very valuable statement in a topographical sense. The wall referred to is marked on our *Copyright Map*, running along the west side of the Tyropœon ravine. It is outside the city of David which is confined to the limits of the palace area, between the Ophel and Temple courts. The wall is also west of the ravine, which was then known as the Gihon ravine. It compassed about and all round the Ophel from the S. W. Angle of Temple Area and City of David, round by the *Valley Gate* to the place of entering in leading to the *Fish Gate*. The place of entering in being at the *Ephraim Gate*, where the wall joined the Great Broad Wall that Hezekiah had just completed. At this point the record says "he raised the wall up a very great height." *Why at this junction, and not elsewhere?* Because here was the Great High Broad Wall, 70 feet high and 15 feet thick; and Manasseh's wall in joining it at this point had to be raised in alignment with the great wall, equal in height, so that persons could walk over and along the top of the wall from end to end. We have already seen that the dedicators, or company giving thanks and consecrating the wall under the direction of Nehemiah, did so walk along the top of this wall (Nehemiah xii: 27–39). The smallest matters of detail make the Bible selt-explanatory and demonstrative, when we have the natural features of the country before us, and the facts, explanations, and topography of a wall or locality are known and understood.

Josiah follows in the work—the good and upright king of Judah, who had a long reign of 31 years. He began as a youth of 8 years, and when he had sat on the throne 18 years, at the age of 26, he began to repair the Temple and restore its services in their original form and purity, destroying every form of heathen idolatry all over his kingdom, in the courts of the Temple, and in the streets and gates of the city. One entire chapter is devoted to a record of this work of destruction, of defiling Tophet and every other place of abomination round about the city. My present object is confined mainly to this work in relation to the gates of the city, where the priests and people had erected high places to burn incense unto Baal, to the sun, moon and planets, and starry host of heaven. I refer to a passage in 2 Kings, xxiii: 8, where the topography of these gates are referred to incidentally:

> "*Josiah* broke down the high places of the gates that were in the entering in of the gate of Joshua the *governor* of the city, which were on a man's *left hand* at the gate of the city."

It will be noticed that the official place of the city governor is located at the entrance gate of the city, and is part of the Ephraim Gate, at the southern end of the Broad Wall; the same place where Nehemiah locates the Governor's Throne (Neh: iii: 7). This passage also places the gates inside the governor's gate, and the whole line is placed "on a man's left hand as he enters the governor's gate of entrance." This little bit of topography has a wonderful significance, and could only have been written by one who had a personal knowledge of this line of gates, and the great fortification of which they formed a part; for the whole line of gates, as they now lie side by side along this fortified Broad Wall, are "on a man's left hand as he enters the gate of entrance." These little coincidences are the more valuable from the fact that they very clearly prove the extreme accuracy of the sacred record, and that the historian had a personal knowledge of the smallest details of Jerusalem topography.

Zedekiah was the last king of Judah. For illustration we

select the incident of Nebuchadnezzar's troops entering the Temple, and flight of Zedekiah during the night it was taken. Jeremiah's prophetic message was displeasing to the king, but more especially to the princes and leaders of the court, and they cast him into the State Prison, called the *Prison Court*. The record says:

> "For then the king of Babylon's army beseiged Jerusalem; and Jeremiah the prophet was shut up in the *Prison Court* which was *by the king of Judah's House.*"—Jeremiah xxxii: 2.

The Prison Court was by the King's House, being an adjoining extension lying out and projecting therefrom eastward, and also next to the *Tower Millo,* which was then used as a State Prison, as explained in our August article, No. IV. p. 145.

We select the midnight hour when the Babylonian army had entered the Temple Courts, and the contending armies were engaged in a hand to hand conflict, in the last desperate struggle within the limited area of the Enclosure. At this critical moment when all was lost, Zedekiah and leaders, with their families, attempted to escape at midnight.

> "When Zedekiah saw them, and all the men of war, then they fled and went forth out of the city by night, by the way of the *King's Garden*, by the *gate between the two walls;* and he went out by the way of the plain [plain of Jericho]."—Jeremiah xxxix: 4.

Where is the King's Garden? Where are the two walls? Where is the gate between the two walls? They could not be anywhere near the Temple Courts where the murderous warfare was raging. The way of escape must have been along the Ophel, south of the Temple Courts. They would pass from the palace at the upper part of the Ophel, to the King's Gardens, west of the palace, thence through the gardens along the private pathway down the Ophel hill, and out at the Valley Gate; because it would be the only gate of exit and entrance within the limits of the two side walls of the Ophel. For the two side walls were continuous and unbroken by any gates or openings; or, as the sacred record expresses it, the Ophel wall

"was joined together to the half thereof" (Nehemiah iv: 6). Hence there was no other gate of exit and escape but this *Valley Gate*; and it enabled them to escape safely to a distance of one-third of a mile from the place where the deadly strife was raging. It explains every feature of this escape. It was the only plan they could adopt, for there was no strife within the Ophel walls, every man was required in the Temple Courts to prevent their capture by the enemy. The pathway by which Zedekiah and his party escaped is virtually the same as exists today along the same line and distance, which runs along the ridge down the entire length of the Ophel, and which seems to have originally connected the Double Gate with the Valley Gate at Siloam, as it does today. The same path is now an open highway, leading down from the Double Gate along the Ophel ridge to Siloam.

S. Beswick, C. E.

Hollidaysburg, Pennsylvania.

A Valuable Indorsement.

To the Editor of the New York Tribune:

SIR: Recently 118 papyri, which include the oldest known texts of Plato, Aristotle, Herodotus, Demosthenes, Xenophon, Euclid, the Iliad, the Odyssey, etc., have been presented to our universities and museums by the Egypt Exploration Fund. The University of Pennsylvania has received the very oldest extant text of St. Matthew, and Harvard that of St. Paul. The papyri treat of matters legal, medical, municipal, social, business of every kind—in fact, almost everything from the private accounts of a peasant to the edicts of the Cæsars. The antiquities, too, largely from Abydos, have been distributed. Drs. Grenfell and Hunt again seek for papyri; Petrie has just added another chapter, which reads like a romance, to his remarkable historic disclosures last winter of 4400 to 4800 B. C., at Abydos; Mr. Davies is again recording perishable mural scenes and texts before they are lost to science. Never in the history of archæology have such striking discoveries of so great a variety

been made at so little cost as those of this society. I read of $50,000, even $100,000, easily raised or spent on single expeditions or single sites in other lands. The last two years this office has sent over but $6,000 each year toward all this work and the publications. Writes an eminent New York editor to me: "There is no way in which money can be better spent archæologically."

We have no endowment, and depend for each season's work on the subscriptions—each subscriber of not less than $5 towards the explorations receiving the quarto volume of the year full of illustrations, the "Archæological Report" brochure and the annual report. The society, therefore, makes unexampled returns in publications and antiquities. Patrons contribute $25; life membership is $125. Among the seven hundred eminent Americans who have subscribed, including the greatest men and women in every department of intellectual achievement, are 121 college and university presidents, the last by name being President Hazard of Wellesley. There is but one honorary vice-president, and they have been, in order, James Russell Lowell, George William Curtis, Charles Dudley Warner, each of whom took personal interest in the work. The office awaits a fit successor. Among our earlier subscribers were Holmes and Whittier, in whose "life and letters" are their letters to me upon the society.

I beg to state publicly what is too little known—that all the honorary officials, such as secretaries and treasurers, give their services. As the working vice-president of the society, I give my entire labors as such to the cause of science and education. They take three-quarters of my time. Only the absolutely necessary clerical work, such as the distribution of books, is paid for. I press home another vital point: Owing to the increasing agriculture in Egypt, and to the monster dam at Philæ for irrigation, to be completed in two years or more, the precious papyri will perish rapidly, so that in future years only occasional finds may be expected. This department of our work should have abundant means at once—say, $5,000—to prosecute the search for papyri most vigorously.

I now appeal to New York to see that, instead of $5,000 or $6,000, we raise at least $10,000 by July next, when the year closes, in order to carry on our united archæological work in Egypt. Is there no one to give $5,000, and thus insure through his gift a fine donation of papyri or antiquities to New York? The committee distribute these "spoils" to the museums or colleges pro rata of the total subscriptions in their respective localities. A number of colleges need our volumes, and should have them. Others can be made life members at $125 each. Who will aid here? Checks should be made payable to Francis C. Foster, honorary treasurer; the illustrated circulars can be freely obtained by addressing the Rev. W. C. Winslow, honorary secretary, or Mrs. M. N. Buckman, secretary, the Egypt Exploration Fund, No. 59 Temple street, Boston. To the press, always so appreciative of our work, and ready to publish the results, we tender our hearty thanks. On behalf of the committee,

WILLIAM COPLEY WINSLOW.
Vice-President and Honorary Secretary.

525 Beacon Street,
Boston, March 18, 1901.

Egyptian Treasures.

The *Tribune* remarks editorially: The Egypt Exploration Fund, in behalf of which Dr. William C. Winslow makes an appeal, published in another column of this issue, is doing uncommonly good work. It has unearthed some of the most valuable of ancient manuscripts found in recent times, and deposited them in our home museums and institutions of learning, where they will be forever at the service of American scholars. Egypt is still one of the richest fields in the world for archæological research. Not only are great quantities of utensils and general relics of ancient civilization found there, as in Greece, Italy, and Asia Minor, but there alone, owing to the dry atmosphere, are to be found the precious papyri which have added so much to our knowledge of classical and Biblical literature. Dr. Winslow points out the necessity of prosecuting the search for manuscripts with all dispatch, as the increasing

cultivation and the monster irrigation dam at Philæ threaten soon to destroy incalculable treasures hidden in the sands, now dry, but to be filled with disintegrating moisture.

Egyptian exploration appeals to the patrons of art and learning in general, and also in a peculiar degree to those interested in our own museums and libraries. Greek and Italian finds are properly retained in the place of their origin. Our archæologists in those countries are happy to discover what they can for the advancement of knowledge, even though every coin is turned over to the government of the place. The Egyptian discoveries are added to the treasures of our own country. Recently papyri of remarkable interest have been distributed among the institutions whose friends contributed to the exploration. New York's museums, libraries and universities should have a share of these treasures proportionate to the city's size and wealth. It would be a shame for the metropolis to fall behind and in the future hold an inconspicuous place among the storehouses of Egyptian relics.

The Papyrus of St. Paul.

THE Papyrus of St. Paul to the Romans, the opening section of which is reproduced in this number of BIBLIA, is thought to be the exercise of a school-boy at Oxyrhynchus, where like excises from the classics have been found. It is written in a rather large and rude uncial style, and contains a few mistakes in spelling. The papyrus was tied up with other documents dated (316), but it may be earlier than that date. That it was a school exercise shows that the New Testament writings were in common circulation then. The St. Matthew papyrus, presented to the University of Pennsylvania, is priceless, it being the earliest extant writing of the New Testament by from 100 to 200 years.

This papyrus of St. Paul indicates how torn and worn many of the choicest papyri are, and how expert the editors, Drs. Grenfell and Hunt, must be aside from their Greek scholarship.

W. C. W.

An Obelisk.

There hangs a picture in my sunny room,
Set in, amid a score of those more rare,
Whose sombre tone and barren scenery,
Make strangers wonder why I keep it there
Above the desk which holds my books and pen.

There, daily at my earnest task I bend,
But help and inspiration purer, more,
From this old picture simply framed, I gain,
Than all my volumes filled with classic lore
Can give, or ancient deeds of val'rous men.

By reedy brim of dully flowing stream,
A mighty pile of ruins solemn stands,
Perchance a palace or a temple great,
Built by a conqueror, from far-off lands,
Whose wars are graven in the solid stone.

'Mid fallen columns, massive heaps of blocks,
And crumbling carvings, strewn among the palms,
Whose verdure mocks a desolation like
That mourned of in the penitential Psalms,
A monolith of granite towers alone.

So from thy work, oh heart, and mind and hand!
Turn not aside to build for Ease or Fame,
A palace or a temple on the sand,
But steadfast hew thy stone, with single aim
Towards Heaven to point, and cut thereon, to stand,
For, aye, "Jehovah conquered in this land."

MARIA EMENDORF LILLIE.

The Palestine Exploration Fund.

JUST now all the glory of work in our field seems to be going to Americans, and of this I am very glad, because we were a long time in disgrace as compared with the English. We had justly boasted of our Robinson and Lynch and others, but our Palestine Exploration Society came to an end in failure, leaving England to do the country east of the Jordon where we had failed. Now, however, the achievements of Rev. Putnam Cady at the Arnon and of Prof. Robinson at Petra and Beersheba have tipped the scale again in our favor, and still more is this result due to the Princeton Expedition to Syria.

A modest and brief account of this has lately appeared in the American Journal of Archæology, and will be seen by but few of those interested in the subject. I wish, therefore, to summarize the account. In the summer of 1899 four New York gentlemen gave the money necessary to send a party of scholars through Syria to follow the route of de Vogué in 1861, and to go more thoroughly. The lack of water and the disorderly tribes have kept the region closed and its treasures concealed. The expedition included men who were specialists in topography, in archæology, and in architecture.

Leaving the Syrian coast in October, 1899, the party moved through Antioch into northern Syria and worked there for eight weeks, correcting the existing map, copying inscriptions and photographing ruins. Very much more was found than de Vogué reported. In the middle of December winter caused a cessation of field work and the party went to Beyroot and waited until the first of March, when it set forth eastward, accompanied by Dr. G. E. Post, the botanist. Going to Palmyra, the route bore southward into the Hanrau and continued until June, 1900.

Inscriptions in eight languages have been collected. Of these nearly four hundred are Greek, half of them wholly new to scholars. Few Hebrew inscriptions were found,—from synagogues. Many inscriptions not known before were found in Palmyra.

The results of this noble task are to be published in two years and will increase the reputation of Princeton University. To those who so quietly and generously furnished the funds much gratitude is due. Very wisely the expedition worked under the auspices of the Imperial Museum at Constantinople and was under the protection of the Turkish government.

The Syrian field is now in the hands of the German archæologists and they have engaged with the problem of Baalbek, from which we shall hear in due time. While Syria is not Palestine it was so intimately related to it, like Philistia and Phœnicia, that the Bible student is deeply interested in it, once he thinks of Eleazar of Damascus and Naaman, and of Antioch.

The Sunday papers are printing articles by the Rev. J. B. Nies, Ph. D., who is collecting funds for the American School in Jerusalem, and he speaks freely of the failures of our Fund to do the great things which he intends to do as an excavator. This is very well if it has the desired result, and I feel like saying with the man whose wife pulled his hair, "That is all right, it doesn't hurt me and it does her lots of good."

The following sums have been received from subscribers since last report and the sales of books, maps, slides, &c., have been unusually large:

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Book Reviews.

Fayum Towns and Their Papyri.

By Bernard P. Grenfell, D. Litt., M. A., Arthur S. Hunt, D. Litt., M. A., and David G. Hogarth, M. A., with a chapter by J. Grafton Milne, M. A.

The Græco-Roman Branch of the Egypt Exploration Fund is making rapid progress in putting before subscribers the work of the Branch. We have already noticed volumes I and II of "The Oxyrhynchus Papyri," in which were described four hundred interesting papyri, selected from the great mass discovered at Behnesa, in the winter of 1896-97. Another handsome quarto volume has now been issued containing the record of two series of excavations in the Fayum district, the first in 1895-97 conducted by Mr. D. G. Hogarth and Dr. B. P. Grenfell, who were afterwards joined by Dr. A. S. Hunt; the second series in 1898-99 by Drs. Grenfell and Hunt alone. In the present volume the excavations at Kom Ushim and Ummel

'Atl are described by Mr. Hogarth, and Mr. J. C. Milne has contributed a chapter on coins. But to Drs. Grenfell and Hunt we are indebted to the greater part of the work. Part II is devoted to the excavations, and Part III to texts, of which some one hundred and fifty are given, divided as follows: Classical Fragments, Documents of the Ptolemaic Period, Documents of the Roman Period, Descriptions of Miscellaneous Papyri and Ostraca. There are nine indices and eighteen plates. Among the classical fragments are portions of the texts of Aristotle, Homer's Iliad and Odyssey, Demosthenes and Euclid, and a fragment from a roll containing Chariton's *Chaereas* and *Callirrhoe.* The fragments of Euclid (Book I, Props. 39 and 41) show marked variations from the common text. There is also a lyric fragment of some length, in which is preserved a new specimen of the obscurer forms of literary composition with which the Egyptian papyri are for the first time making us acquainted. The present volume does not supply the wealth of classical fragments which characterizes the Oxyrhynchus publication, but the few that we have here are interesting. The discovery of the Chariton papyrus is nearer by a thousand years to the author, and was probably written within a century from the date of publication of his work. It shows a number of improved variations from the only known manuscript at Florence, of the thirteenth century. The other fragments of the Fayum papyri here described consists of petitions, tax receipts, edicts, transfers of property, sales, farm accounts, petitions, letters, etc. Among the latter is the following remonstrance addressed by a relative or friend to a man who was defrauding his mother of some allowance, and threatens prosecution if this conduct was persisted in:

"Theogiton to Apollonius, greeting. (Again your deeds compel me to write to you.) Although I am unaccustomed to writing, and so now again I attempt to write to you before taking further steps—unless you are fair in your conduct towards your mother. Indeed you appear to me to be quite mad this month in not keeping your pledge, since even if there were no documents, still, thank heaven, there is no pre-conceived principle on our part that should make you suppose

that we shall be illegally ousted. Therefore if you do not comply and pay your mother her allowance in a fair manner, the consequences of your behavior will follow and your cupidity will again cause you regret. Do not suppose that your mother has any alarm about this course. Good bye."

Since the first Greek papyrus which came from the Fayum, reached Europe, many thousands have been brought to light, and beside the geographical information gained from them, we learn a great deal about the business life of the Greeks in Egypt 2000 years ago, especially with regard to taxation. The editors describe the method of digging for papyri, which presents some parallels to that of gold-mining, as follows: "The gold-seeker follows a vein of quartz, while the papyrus-digger has to follow a stratum, or vein, of what the natives call *afsh* —one of those convenient 'blank-cheque' words which in the limited vocabulary of the fellahin can take a variety of meanings. The gold-digger does not look for gold where there is no quartz, and similarly the papyrus-seekers may practically disregard any other kind of earth than *afsh*. Objects of stone, wood, or pottery, he may find elsewhere, but without *afsh* he will hardly ever find papyrus. It is the more difficult to describe *afsh* in general terms because, although we can from experience to some extent state the conditions under which antiquities, and papyri in particular, are as a rule found in ancient towns, we are not able in most cases to explain how their conditions arose. *Afsh* consists of earth mixed with little bits of twig or straw; and the depth of a stratum of it may vary a few inches to several meters. Good *afsh* must not be too hard for coagulation is somehow fatal to the preservation of papyri, nor yet too soft, for then it tends to become *sebakh*, *i. e.*, fine, powdery earth, in which any fragile substance such as papyrus has decomposed, and which on account of its nitrous properties is the best kind of earth for manure, though since all the earth of ancient sites contains nitre in some degree, *sebakhin* do not limit themselves to one kind of soil. No doubt in a general way *afsh* is to be explained as house-rubbish, in the sense of what was rubbish at the time the house was being used, but how *afsh* comes to lie in the particular ways in which

it is found is not in our power to explain. We can only state the main conditions under which it occurs in Fayum sites."

Every subscriber of $5.00 to the Græco-Roman Branch receives this elegant quarto volume of 374 pages.

Archæological Notes.

LAST month a paper was read at the London Society of Biblical Archæology by Mr. Theophilus G. Pinches, M. R. A. S., late of the British Museum, in continuation of one which he had given in 1896, entitled "Assyriological Gleanings," with references to Babylonian magic. He spoke of the educational system of the ancient Babylonians as revealed by certain tablets which are apparently of the nature of students' exercise-books. Referring back to his former paper, he mentioned the system of study which the young students followed—the single wedges corresponding to the "pothooks and hangers" of modern days, the lists of characters, the extracts from bilingual lists and syllabaries, the practice in writing names, both of men and countries, together with the titles of officials, phrases used in trade documents, and extracts from legends which seem to have furnished, as it were, the finish to a certain course of study. Other scribes wrote out, as practice, extracts from various classes of bilingual lists—wooden objects, lists of plants, vessels, etc., preceded by an extract from an incantation and, perhaps, from a list of temples. In the course of the paper the education of Assur-banî-âpli, "the great and noble Asnapper," was referred to, and it was pointed out that, judging from the colophons which he attached to the tablets of his library and of that of the temple of Nebo, the god of literature at Ninevah, the King himself wrote out several of the tablets found by explorers in the library chamber of his palace. This is apparently confirmed by a letter addressed to a King of Assyria (probably Assur-banî-âpli) by a man named Asaridu, at that time staying at Babylon, in which he seemed to state that he had succeeded in getting, and making a copy of, an ancient tablet of "Ammurapi the King" (apparently the Hammurabi

or Ammurabi of the earlier inscriptions and the Amraphel of Gen. xiv.) for the King to copy. Mr. Pinches stated that he had succeeded in identifying one of the extracts written out by an ancient Babylonian student, and found that it was part of an incantation invoking the aid of the good Ea to restore to health a man who may have been suffering from a fainting fit or something more serious. This tablet contained some curious and interesting expressions, especially in that part of it which is called "the prayer of life." The afflicted man was to be relieved by the food which was placed near his head, so that he might live, and his foot might stand on the ground for life. He was a man who was the son of his god, an expression which was connected by the late George Bertin with the "sons of God," of Gen. vi. 2, which he regarded as explaining the Biblical passage here referred to. He being, therefore, one of the faithful, the eye which looked at him to do him ill was, seemingly (the tablet is defective here), to be cast down. A mutilated passage follows, after which come the concluding words:—"May Ea, King of the abyss, remove the evil thing from thy body." Further remarks upon this and other inscriptions followed, among them being a translation of a curious lamentation (a copy of a text of early date) written out in the 25th year of Seleucus (Nicator) and his son Antiochus, and apparently reflecting the feelings of the Babylonians with regard to their subject condition and the departed glories of their land.

Die Alte Landschaft Babylonien Nach Den Arabischen Geographen, by D. M. Streck, contains a good description of the territory of ancient Babylonia according to the Arabic geographers. This is the first part of the work and deals with the Arabic names and boundaries of Babylonia, with a description of certain itineraries, with the division of the Babylonian territory according to Arabic writers and with the system of canalization found therein. Assyriologists will welcome the book as one of great value to them in their researches. Dr. Streck has recently been appointed as an assistant in the Seminary of Historical Geography at Berlin.

PROFESSOR A. H. SAYCE has an article on "The Newest Light from the Ancient Monuments," in the March *Homiletic Review*, in which he describes some of the startling discoveries made during the past winter in Egypt, Babylonia and Crete. Says Professor Sayce: "Once more, therefore, the light that has come from the monuments of the past has been fatal to the pretensions of critical skepticism. The discoveries at Abydos have discredited its methods and results. They have shown that where these can be tested they prove to be absolutely worthless. Menes and his dynasty were very real and historical personages in spite of the critics, and the age in which they lived, so far from being mythical, was an age of literary culture and civilization. It is only reasonable to conclude that methods and results which thus break down under the test of monumental discovery must equally break down in other departments of history where no such test can as yet be applied. The principles and mode of argument which have turned the Hebrew patriarchs into creatures of myth are precisely the same as those which declared Menes to be unhistorical, and the fate which has overtaken them in the case of Menes may be expected also in the case of the Old Testament. It is not the discoveries of the higher criticism, but the old traditions which have been confirmed by archæological research."

THE famous mosaic map discovered in the pavement of the ruins of a Byzantine basilica at Madeba in Eastern Palestine, in 1896, by Pater Kleophas, the librarian of the Greek monastery of Jerusalem, has been made the subject of an exhaustive study by Professor Schulten. He gives a full explanation of the inscriptions found on this ancient Greek map, comparing them with the Onomasticon of Eusebius and with later maps and itineraries, and he concludes with a chapter on the value of the new map for the study of ancient geography. A good reproduction of the map itself, as well as of two portions of a map in a London MS. of certain works of Hieronymus, enhance the value of this important work.

THE Boston *Transcript* in calling attention to the remarkable discoveries of *ushabti* figurines made by Professor Petrie at Abydos, says:

Eight cases containing hundreds of these figurines consigned to Mrs. M. N. Buckman, secretary of the American branch of this society, were received at the headquarters, 59 Temple street, in this city, this morning, and will be promptly distributed throughout this country. The dates of these figurines range from the nineteenth to the twenty-third dynasty, and will be hailed by archæologists as one of the most highly prized collections of olden times ever brought to America.

Some of these figurines are glazed, others unglazed and others tufa, and they range in length from 1½ to six inches. The inscriptions are remarkably clear, and the translations have been made so well that their meaning is at once obvious. Typical inscriptions are: Thent-or (Singer of Amen), Un-nefer (Keeper of the Cattle of Osiris), and Ankh-es-mut (Mother of Life).

These are apparently an offering made to the cult of Osiris. Contrary to the usual rule in the finding of figurines, they are not all dedicated to men, but some are to women and little children. This is regarded as one remarkable phase of the discovery.

The English subscribers were, of course, supplied from a part of the original shipment. The figurines came in almost perfect condition, their long voyage from Egypt via. London seeming to have been attended by no mishaps.

The officers of the society are loud in praise of the steamer Augustine's employees and the custom house officials for their extreme care in seeing that so few of these treasures were broken.

Abydos, where these discoveries were made, is one of the most remarkable sites of Egypt. The cliffs about 800 feet high come forward and form a bay about four miles across. Along the edge of the bay stand the temples of the cemeteries of Abydos, while back in the circle of the hills lies the great cemetery of the founders of the Egyptian history, the kings of

the first dynasty. This site had been ransacked by Mariette, the great French explorer, and had been for the past four years in the hands of the Mission Amelineau, who claimed to have found the tomb of Osiris there. Professor Petrie had tried for years to work in these ruins, and only after they had been abandoned by the Mission Amelineau was he allowed to undertake the work which has had such marvellous results, for in these great tombs the pottery was found.

He found that the so-called tomb of Osiris by Amelineau was in reality the tomb of Zer, second king in the table of Abydos, showing a blunder by Amelineau of 3400 years. This twenty-sixth dynasty usurper of the ancient tomb decorated the walls with sculpture so fine that it is a wonder any archæologist should have been misled.

ATHENS is excited over the great discovery of the Grecian statues that were taken up from the sea near the island now called Antikythera, the ancient Ogylos. Professor Rufus B. Richardson, director of the American School of Classical Studies at Athens, in a recent article in thie *Independent*, describing in full these great archæological discoveries, says in effect that they are as important as the Olympia sculptures or the ones of the Athenian Acropolis. They were discovered by some sponge fishers fifty feet below the surface of the sea last fall and an expedition was sent out to rescue them. So far a few of the statues have been recovered, though there are some large ones of both bronze and marble left. The finest figure of the collection is a bronze statue, somewhat broken, but nothing of it is lacking except a few small bits about the loins. The upper part of the body, including the head and arms, is almost as fresh as when it was buried. It was thought that this statue was either by the sculptor Lysippus or Praxiteles.

There are also in the newly found treasures three bronze statuettes about a foot and a half high. One of them is generally pronounced to belong to the age of Phidias. There is also a marble figure of a youth. It is supposed that these statues came to be at the bottom of the sea through a ship-

wreck, and this may be explained by Lucian in his "Zeuxis," where he says that a Roman general was said to have sent off a large number of statues to Italy with the rest of his plunder, and that near Malea the ship sank, and everything was lost.

CONTENTS of the Journal of the American Oriental Society, Vol 21—Second Half. The Unilingual Inscriptions K. 138 and K. 3232, by J. D. Prince—The Influence of Persian Literature on the German Poet Platen, by A. F. J. Remy—On the Relative Chronology of the Vedic Hymns, by M. Bloomfield—On *Rcisama*, an Epithet of India, by M. Bloomfield—The Vata-Savitri-Vrata, according to Hemadri and the Vratarka, by A. H. Allen—Vohumanah in the Gathas, by L. H. Mills—Time Analysis of Sanskrit Plays, by A. V. W. Jackson—Seven Unpublished Palmyrene Inscriptions, by R. Gottheil—Contributions to Avestan Syntax, by L. H. Gray—On the Hindu Custom of Dying to Redress a Grievance, by W. Hopkins—The Religion of the Achæmenian Kings, by A. V. W. Jackson—An Androgynous Babylonian Divinity, by G. A. Barton—The Genesis of the God Eshmun, by G. A. Barton.

THE cost of last year's excavations in Crete fell, in the main, upon Mr. Arthur Evans, and we are glad to note that a society has been formed with the title of "The Cretan Exploration Fund," with the object of carrying on the work. The proofs of intercourse between Crete and Egypt as early as 2000 B. C. are unmistakable; while the find in the chambers and magazines of the palace at Cnossas of hundreds of clay tablets, in form analogous to the Babylonian, and inscribed in two distinct types of hieroglyphic and lineal characters, is of the greatest possible interest. The directors of the society are Mr. Arthur Evans, Mr. Hogarth and Mr. R. C. Bosanquet, and they are backed by an influential committee; the honorary treasurer, who will receive subscriptions to the fund, is Mr. George Macmillan, St. Martin's street, London, W. C.

AT a recent meeting of the Board of Trustees of the University of Pennsylvania, it was decided to join the American School for Oriental Study and Research in Palestine and to subscribe to the fund to carry on this work. Dr. H. V. Hilprecht, professor of Assyriology, has been appointed as the representative of the university upon the Managing Board of this school.

CONTENTS of the Proceedings of the Society of Biblical Archæology, Vol. XXIII, Part 1.—Secretary's Report for the Year 1900.—Council and Officers for the Year 1901.—Egyptian Notes: The Sacerdotal Title *Germat*; Antiquities in the Museum of the Société Jersiaise; A Statuette of Min-Mes, Chief Magician to Rameses II; A Small Porcelain Naos of Bast; Arthur E. Weigall.—Notes on Domatic Philology; the Khamuas Stories, F. Ll. Griffith.—Collection of Scarabs, John Ward.—Notes upon a rare figure of Amen-Ra, F. G. Hilton Price.—The Symbolism of the "Pair of Shoes," Rev. W. O. E. Oesterley.

A DESPATCH from Cairo dated 10 February said: "The dam across the Nile at Assouan now reaches from bank to bank, though much work remains to be done. Sir John Aird, the contractor, has walked across. He is the first man ever to cross the Nile dry-footed." Over 2,600 years ago Isaiah wrote (xi: 15) 'And the Lord shall utterly destroy the tongue of the Egyptian Sea; and with His mighty wind shall he strike his hand over the river, and shall smite it in the seven streams, and make man go over dry shod.'"

THE first diploma in Assyriology and Egyptology ever obtained by a woman will be granted to a young American, Miss Bertha Montgomery, during the summer by the Berlin University. Miss Montgomery, who is working with great patience and insight under professional instruction in the Berlin museums, is the orphan daughter of a former American missionary at Beirout.

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This Society was founded in 1883 by Amelia B. Edwards, R. Stuart Poole and Sir Erasmus Wilson ; the American Branch, now the national representative of the Fund, being formed late that year, by William C. Winslow. Its discoveries and other labors in Egypt relate to the settlement of obscure questions of the highest importance, touching the pre-pyramid and pre-historic times, the "Hyksos" conquest, and the origin and growth of language, science, industries and arts. They relate to Biblical sites, New Testament corrobations, hitherto unknown classical writings of the great authors, and the life man led in remote as well more particularly in Ptolemaic times. The results from the explorations appeal to every department of learning, and are of universal interest. The books are popular as well as scholarly, and the illustrations will delight every tourist upon the Nile that appreciates the monuments and the scenery.

Three distinct departments of the Society perform its work in the field, and each publishes its annual volume ; besides which the Archæological Report, an artistic *brochure*, summarizes and reviews all discoveries, and all published in Egyptology for the year. In the chief department, that of the FUND itself, the sites of famous cities have been identified ; the Biblical Pithom-Succoth, the city of Goshen, the Greek Naukratis, and Daphnæ have been discovered ; statues and inscriptions, papyri, and beautiful objects in bronze and other metals, as well as in porcelain and glass, have been found; new and unexpected light has been cast upon the ancient history of the Hebrews; the early stages of the Route of the Exodus have been defined, and its direction determined; most important chapters in the history of Greek art and Greek epigraphy have been recovered; Ahnas, the Hanes of Isaiah, has yielded interesting monuments; Tell Basta, the Pi-Beseth of the Bible and Bubastis of the Greeks. has afforded ruins of peculiar significance

and grandeur, inscribed with texts of especial value; and the excavations of the ruins of the temple built by Queen Hatshepsu, at Deir-el-Bahari (Thebes), mark a distinct and brilliant epoch in the history of exploration in the Valley of the Nile. The discoveries at Deshasheh relating to the fifth dynasty era, and in the cemetery of Denderah, and at Behnesa (Oxyrhynchus) of thousands of papyri, including portions of the New Testament and classical writings of the greatest authors, not only prove the value of original discovery, but the astonishing archæological richness of the soil of Egypt.

THE ARCHÆOLOGICAL SURVEY OF EGYPT.

The Archæological Survey of Egypt, organized as a special fund in 1890, is of incomparable importance in many ways, and, in view of the wholesale and irreparable destruction of sculptures by Arabs, tourists and dealers in "Antiques," needs to be pushed vigorously forward The tombs of Beni Hasan and El Bersheh have now been scientifically surveyed, and their scenes and texts copied with absolute accuracy and in fullest detail. The pictures of life, "as it was," 2500 B. C., are historically of great value.

The Archæological Institute of America passed a vote indorsing this work.

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This department of the Fund, established in 1897, is specially devoted to the discovery and publication of remains of classical antiquity and early Christianity in Egypt. The remains already published include the earliest known texts of St. Matthew and St. John; the Logia or Sayings of Christ; a new poem by Sappho, and a mass of fragmentary literature by the classical masters, and of documentary and epistolary papyri which illumine the political, business, social life of that age for our instruction and delight.

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The publications of the FUND are forwarded to libraries and individuals free of duty and postage. The volumes are handsome *quartos*, embellished with photographs, photogravures, phototypes, photo-lithographic plates, and sometimes with colored plates, especially to illustrate facial and architectural characteristics.

Antiquities are now distributed among American Museums by the London Committee *pro rata* of the combined subscriptions received through the national office (59 Temple Street, Boston), *and* local organizations. All subscriptions from every source form the basis for distribution and the apportionment of "objects" is sent *direct* to each museum from London. To subscribe through a local organization rather than through the national office does not thereby increase the apportionment. The national office alone represents the unity of the Society in the United States, and it is a matter of patriotism as well as of finance to maintain it.

The national office alone has the *data* of past subscriptions and records of the American Branch, where, too, may be seen copies of all our publications. Without endowment, the Society depends on subscriptions or donations to continue its work. All services by honorary officials for the FUND are a gratuity.

Inquiries, orders for books or circulars, may be addressed to the EGYPT EXPLORATION FUND, 59 Temple Street, Boston, Mass., where the Secretary, Mrs. Marie N. Buckman, is in charge. Checks may be made payable to Francis C. Foster, Honorary Treasurer. All official and personal letters for myself should be addressed to me as below.

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This Society was founded June 22nd, 1865. It was established on the following basis:

1. It should not advocate or attack any form of creed or doctrine.
2. It was not to adopt or to defend any side in controversial matters.
3. It was to be conducted on strictly scientific principles.

These rules have been jealously observed.

The best guarantee of the accuracy of the work done is found in the names and positions of the officers who have carried it out, and of the travelers who have sent their observations to the committee. Among them are Gen. Sir Charles Wilson, K. C. B., K. C. M. G., F. R. S., LL. D., R. E. (the Surveyor of Jerusalem and Sinai); Gen. Sir Charles Warren, K. C. B., G. C. M. G., F. R. S., R. E. (who conducted the Excavations of Jerusalem); Col. C. R. Conder, R. E. (Surveyor of Western Palestine and of the east country, unfinished); Gen. H. A. Kitchener, C. M. G., R. E (Surveyor with Col. Conder); the late Major Anderson, C. M. G., R. E.;

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Although the Society is not a religious society, strictly so-called, its work is especially for Bible Students, and its supporters are found among ministers and others, who see in the results of the explorations confirmations of the truth of Scripture.

In the course of its existence, the Society, with limited funds at its disposal, has done an immense amount of work, and published the results in books, papers, maps, plans, and photographs, for the benefit of its subscribers, and also for the advantage of all students of the Sacred Scriptures.

Among its chief operations may be enumerated the following:

1. EXCAVATIONS AT JERUSALEM.—These were conducted by Sir Charles Warren, and had very remarkable results. Jerusalem is now proved to be, to a great extent, a buried city, and the ancient foundations are in some places a hundred feet under ground. The walls of the Temple enclosure have been examined down to the foundations, and the original masons' marks found upon them. The contour of the rock, showing how the city was situated before the valleys were filled up, have been ascertained. In consequence of these discoveries, many questions of topography, and all Bible references to locality, are now viewed in new light.

The Excavations at Tell el Hesy having been brought to an end, the Committee obtained from the Sublime Porte a new firman for carrying on excavations at Jerusalem. These were made by Dr. F. J. Bliss, and have led to very valuable discoveries.

Full account of these researches will be found in the *Quarterly Statements* of the Fund.

2. THE RECOVERY OF THE SYNAGOGUES.—Ruins of many of these structures still stand in Galilee. They have all been planned and sketched. The building in which Christ taught the people could now be reconstructed.

3. THE SURVEY OF WESTERN PALESTINE.—This work, occupying ten years, was carried out by Major Condor, R. E., and Lieut.-Gen. Kitchener, R. E. Before it was undertaken, many parts of Palestine were a *terra incognita*—some names were filled in conjecturally, and 360 Scripture places remained unknown. But now we possess a map, on the scale of one inch to the mile, as beautifully and accurately executed as the Ordnance map of England. In the course of Survey, 172 of the missing Biblical sites were recovered and fixed.

4. THE ARCHÆOLOGICAL WORK OF M. CLERMONT-GANNEAU.—Among the illustrations of the Bible furnished by this learned archæologist may be mentioned the Discovery of the stone Zoheleth, the Inscriptions at Tell Jezer (Gezer), the Inscribed stone of Herod's Temple, the "Vase of Bezetha," the ancient Jewish cemeteries at Jerusalem and Jaffa, &c. The famous Moabite Stone, the Inscribed Stone at the Pool of Siloam, the Hamath Inscriptions, and the Cromlechs and Dolmens of Moab, are archæological discoveries of incomparable importance due to other explorers. Casts and photos of these are on sale.

5. FIVE HUNDRED SQUARE MILES east of Jordon were surveyed by Col. Conder, R. E., and the results published. The Trans-Jordanic District is full of interest, and abounds with ruins of places Biblical and Classical. There are also special surveys of all the most important ruins in the district surveyed. The Jaulân, 'Ajlûn, and part of the Hauran, embracing a district of fifteen hundred square miles, have been surveyed by Herr Schumacher, and the results published.

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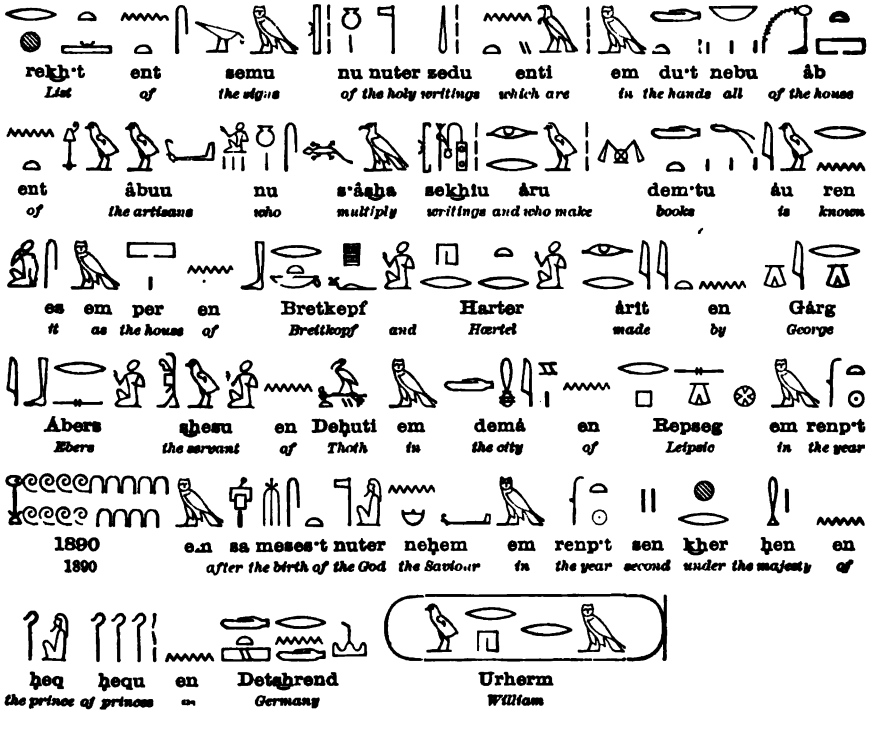

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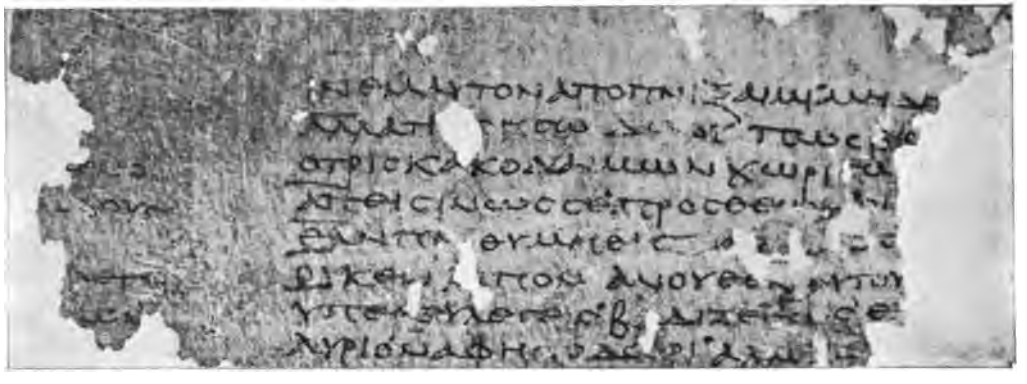

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VOL. XIV. MERIDEN, CONN., MAY, 1901. NO. 2.

An Arabic Version of the Book of Job.

RABBI SAADIA BEN JOSEF is one of the brightest names in Hebrew literature. Born at Fayoum in Egypt in A. D., 892, he quickly displayed great aptitude for learning. Unlike most Jewish scholars, he did not confine his attention to Judaism, but studied the rival systems of Islamism and Christianity under the best masters of the day. The Jews of that period enjoyed great prosperity and consideration. A large community of them existed at Irak (the ancient Babylonia) and their chief, David ben Zakkai, under the title of "Prince of the Captivity," lived at Baghdad in a style of regal magnificence. The fame of the young Egyptian scholar spread throughout the Jewish world, and the Prince invited him to Baghdad, and made him Gaon of the Academy of Sora, almost the only instance of such an honor being conferred upon any one who had been educated in the Babylonian schools. This was in 928. Saadia occupied his new position with great credit until the beginning of the year 933, when he was deposed by the Prince of the Captivity because he refused to sanction one of the decrees of that despot. Freed from the cares of office, Saadia resumed his studies at Baghdad, which was then the center of

Moslem culture; and his reputation became so great that David ben Zakkai was constrained to elevate him once more to the dignity of Gaon of Sora, which office he exercised until his death in A. D. 942.

When we remember that Saadia died at the comparatively early age of forty-nine, his industry and learning seem almost incredible. He translated the whole of the Hebrew Bible into Arabic, and wrote a commentary upon each book. He also translated the Mishna, and composed many treatises upon the Jewish law, and Talmudical matters. In addition to this he founded the science of Hebrew grammar, and wrote treatises upon peculiarities of the Massoretic text; besides being the author of several polemic works directed against the Karaite Jews who rejected the authority of the Talmud. In all these labors he had to rely upon himself alone, for he moved in a world of thought unknown to his predecessors; and he thus became a creator and initiator in Hebrew theology, exegesis, philosophy and grammar, whose influence endured for centuries, and in some places still continues. When the Arabs had conquered Egypt and Persia, they speedily absorbed the new culture with which they came into contact, and under the Abbaside Khalifs, Moslem learning made its greatest advances in all its departments. This was the atmosphere which surrounded and stimulated Rabbi Saadia ben Joseph. New ideas were suggested to him by the Arab schools of philosophy; and the researches of the Moslems into Arabic philosophy induced him to apply the same principles for the first time to the Hebrew language. In the days of Rabbi Saadia Arabic had become the common vernacular of the Oriental Jews, and his translations were undertaken chiefly for the benefit of his co-religionists; but not exclusively so, for he always had the world of Islam in view. His own name shows that his family had close Arabian connections, and all his life he was in intimate association with the Moslem scholars of Egypt and Babylonia. Consequently he took great pains to reconcile the leading tenets of Judaism with the current ideas of Arab philosophy; and it is said that he habitually wrote his works in the Arabic character in order

to recommend them to Moslem readers, though, as might have been expected, all the manuscripts which have been preserved to us are written in the Hebrew alphabet which was principally affected by the Jewish copyists.

In 1892 the French Orientalists decided to signalize the millenium of the birth of Saadia by publishing a complete edition of all his extant writings. The work of preparing this edition was entrusted to the well known Semitic scholar, Monsieur Joseph Derenbourg, who labored at the task with great enthusiasm until his lamented death on the 29th July 1895. At the time of his decease he was engaged upon Saadia's version of the Book of Job; and to his son, Monsieur Hartwig Derenbourg, fell the filial duty of completing the work which is now before us.* The Arabic text, and Hebrew commentary, have been prepared under the able editorship of Wilhelm Bacher of Buda-Pesth, who has employed for the purpose two manuscripts preserved in the Bodleian Library at Oxford, England a manuscript in the Royal Library at Berlin, Germany, and a fourth manuscript which Monsieur Joseph Derenbourg procured from Jerusalem, together with some minor fragments. This accurate and excellent text will be of the greatest value to Orientalists; but the ordinary occidental reader will derive more benefit from the admirable French translation commenced by Monsieur Joseph Derenbourg, and completed by his son, Monsieur Hartwig Derenbourg. The latter explains that his endeavor throughout has been to carry out the work in the same spirit as his father; that is to say, to render the very words of Saadia into French, with the greatest possible accuracy and fidelity, quite irrespective of our present knowledge of the Hebrew original, or our notions of the Book of Job. It is needless to say that this endeavor has been crowned with complete success, and the student who reads French can now

* "Œuvres Completes de R. Saadia ben Josef Al-Fayyoûmî." Publication commencée sous la direction de Joseph Derenbourg, Membre de l'Institut. Continuée sous la direction de M. M. Hartwig Derenbourg et Mayer Lambert. Volume cinquiéme. "Version Arabe du Livre de Job." (Paris 1900).

acquaint himself with the exact views held by this celebrated rabbinical scholar of the 10th century.

Saadia calls the work "The Book of Justification, which is attributed to Job." Why he gives it this title will best be explained in his own words.

"The Wise One—glorified be He—has written for us the history of Job and his friends, and has given it to us as a pattern for our instruction, to dispose us to piety; so that when sorrow and misfortune come to us we may know that they fall into one of the two following categories: Either they are because of former sins; and then they are called punishment. (In this case it behooves us to search out these sins, that we should correct our deeds, and that we should cease to be negligent; as it is said, 'Let us search and try our ways, and turn again to the Lord. Lam. iii: 40). Or else the misfortunes are a trial, that the Wise One has sent us, to the end that we should support it with resignation, and He will recompense us for it. We must not in either case attribute any injustice to the Creator; but we must recognize the truth of the attribute which He has applied to Himself in His book, 'The Lord in the midst of her is righteous; He will not do iniquity,' Zeph. iii: 5. For this reason the work has been called 'The Book of Justification.'"

Saadia's constant object was to convey the *sense* of the Hebrew text, as he understood it. His translations, therefore, were not mere literal renderings; but were more in the nature of paraphrases. And he never hesitated to depart slightly from the *letter* of the original, if by so doing he could more clearly exhibit the *spirit*, or show the logical connection of the various parts. Naturally, in such cases, he showed his weaknesses as well as his strength, for he thus constituted himself the interpreter as well as the translator of the Scriptures. Like all other oriental poetry, the Book of Job abounds in peculiar and enigmatic passages, and it may be questioned whether Saadia with all his immense erudition has invariably caught the correct sense. As an instance of his method, one may cite his rendering of the well-known passage, Job. xix: 23-27:

"If but my words were now written! If only they were traced in the book! If, with a stylus of iron or of lead they were graven in the rock forever, so that I might know that my friends will continue, and that a later generation shall appear after them upon the earth! After my skin shall have perished, my history shall be transmitted; and by the maladies of my body I shall show the power of God; as I see myself, and as my eyes contemplate me, not those of another, though my piercing gaze shall penetrate my breast."

Even the LXX translators were puzzled over this passage. The rendering of the English Authorised Version is derived from the Vulgate of St. Jerome; and the Revised Version only suggests "Vindicator" in the margin, instead of Redeemer. Saadia's rendering seems to be aimed chiefly at the LXX, which was, of course, the only Christian version with which he was acquainted. The LXX translates verses 25 and 26 as follows:

"For I know that he is eternal who is about to deliver me, and to raise up upon the earth my skin that endures these; for these things have been accomplished to me of the Lord."

In the Hebrew commentary, which accompanies the Arabic translation, Saadia is careful to inform us that he understands the original word *Goel* (i. e. Redeemer or Vindicator) to refer to the children of men and not to God; his idea being that Job desired his words to be preserved as a lasting memorial, in order that Job might be justified in the eyes of the children of men who came after, and that they might know how God will establish the righteous.

The above instance of Saadia's method, however, is perhaps an extreme one, for even the best expositor may occasionally be led astray by preconceptions; and we must not forget that Saadia wrote as an orthodox Jew, who had no desire to place weapons in the hands of adversaries. But, apart from doctrinal considerations, this Arabic version of the Book of Job is a work of exceptional ability, which may be read with profit by any one, and which gives a clear conception of the nature of the Hebrew poem. When, further, we reflect that this trans-

lation was made in the tenth century—a period of the grossest intellectual darkness in Europe—we are lost in wonder that such a work could have been executed in so masterly a fashion with the means at the disposal of an oriental scholar. Not merely will the Semitist be indebted for this excellent edition of Rabbi Saadia, but the ordinary student will be ever grateful to Monsieur Hartwig Derenbourg for placing in our hands such a lucid, complete, and able exposition of the work of this bright particular star of Hebrew learning.

E. J. PILCHER.

A Study of Chapter III of the Book of the Dead.

THERE are several considerations which lead to the conclusion that the Egyptian "Book of the Dead" must be something better than the unintelligent and unpoetical composition that it appears to be in even the best translation that has yet been published. What little is known of the ancient Egyptians reveals a high state of civilization. Their ruined temples have a grandeur which has never been surpassed. Very much of their literature, which has been recovered, such as the Prisse papyrus, the precepts of Ani, the poem of Pentaur, the songs of Isis and Nephthys, the Harpers lament, and others, indicate considerable mental culture. Surely the one collection of writings they prized above all others, and which kept its hold upon the people for many centuries, must have some higher excellence than the jargon of charms which is generally accepted as the correct version of "The Going out by Day."

The student of this remarkable work cannot fail to catch here and there gleams of unusual beauty. The imagery and method of statement is different to any other we are acquainted with. It evidently consists of religious treatises and poems. Close verbal translations of spiritual teaching and poetry are generally misleading. The favorite hymns of the Christian church today would appear very unmeaning to a person unaccustomed to the allusions were they literally translated. Keble's evening hymn, "Sun of my Soul," might seem like the

worship of Tem, and Newman's "Lead Kindly Light" like that of Shu. The Book of the Dead, in all probability, is not more mysterious to us than a close translation of the Apocalypse at the end of our New Testament would be to any one as far away from us as we are from the Egyptians of old time, and as ignorant of our accustomed method of expressing spiritual things.

The aspirations of the soul are similar in every age. The men of four thousand years ago longed to be right with the powers of the unseen and to obtain a happy immortality. Truth relating to spiritual things ever finds expression in parable and figure, in illustrations drawn from nature, or from the imagination. Now it has been advanced that what are termed gods in the Book of the Dead are not so much divine beings, as we use the term, but objects and forces, both natural and mental, personified. Horus, for example, means the dawn apostrophized; not a personal god, but sunrise in all its soul stirring influence awaking our reverence, as in the poetry of every age.

I venture, with these considerations, to attempt a translation of a passage as an illustration. I select the third chapter, partly on account of its brevity, and partly because I imagine I have found a key to its meaning. The first chapter is too long for my purpose. The second is apparently an apostrophe to moonlight, and involves a scientific explanation. So I pass on to the third, which is entitled "A similar chapter," that is to say, "A chapter on coming forth by day and living after death:"

Hail Tem!
Tem is the setting sun
Going out from the celestial stream.
The river of the sky along which the solar boat is rowed,
Glorious with two lion guards.
The tawny firmament on each side of the sun at his setting
Thy words are food to those standing before thee.
The sunset has a message, and that is food for the soul.
Osiris comes amongst these,

He takes a place to listen to the message.
The mariners of Ra they turn, obeying for him his word of command at eventide.
The Sun commands his rowers to change the course of the boat, which now goes down.
Shall Osiris live after his death
As Ra does every day?
The anxious soul enquires of nature concerning a future life.
Now, one who is sealed.
The helmsman replies: Nature has a voice.
Born was the sun from yesterday,
So will the dead be re-born.
Every divine being exults in life,
Osiris, like them, will exult in life.
Osiris is the dead one concerning whom the question is asked.
Ptah in his coming forth from the great house of the aged one and with those at An.

In the Turin papyrus it is not Ptah, but Thoth. The phrase is obscure. The meaning I venture to give is: "This is truth as it comes from the great home of the ancient one, and with those in the great temple upon earth." The doctrine of the resurrection is the voice of nature, of antiquity, and of religious worship.

If this translation be correct, and I would submit it with all deference to those who have more fully studied this very remarkable book, then we have here a Psalm of great poetic beauty. The anxious soul is subdued before the glories of a bright sunset, and hears a voice assuring him that, as the sun departs from this world, but will rise again, so, every day, nature gives an object lesson to teach that after death we shall yet see life. A more poetic way of indicating immortality it would be difficult to find. The province of poetry is not to argue and prove, but to state truth in some attractive way, and by the language of imagery to present it in a beautiful form.

Hail, setting sun, that leavest now the river of the sky;
All glorious are thy lion guards on either side on high,
Thy silent words are food divine to those who watching stand.
Thy rowers turn aside thy bark, obeying each command.
Now comes the evening. Shall the dead to life once more arise
As doth the sun each day? One seated at the helm replies:
"Know that from yesterday was born the ever glorious sun,

"So shall the dead be born again when this life's course is run,
"Celestial spirits, for their life, lift up a joyous voice,
"Like them the dead will rise again and in their life rejoice."
So Truth divine proclaims to man from sunset house of old,
And in the temple upon earth the same truth shall be told.

J. HUNT COOKE.

60 Coolhurst Road, London.

List of Papyri Sent to the United States.

BY WILLIAM COPLEY WINSLOW.

THE one hundred and eighteen PAPYRI recently presented by the Egypt Exploration Fund, form the most unique, and one of the most valuable of the varied products from the archæological soil of Egypt now found in America. Whatever may be said of the proportionate division of such remarkable relics among our institutions, no one can justly say that America has not its share at the hands of our generous Committee, when it is stated that the oldest extant texts of Sts. Matthew and Paul are ours. It is to be hopefully expected that this collection, and the gift from the Committee of hundreds of *ushabti* from Abydos to our American subscribers, will create a wider and deeper purpose, viz., to push explorations, especially the recovery of papyri, vigorously on, and to enrich our museums, while the opportunity still remains, with antiquities for study and exhibition. Any donor of a special sum towards the explorations can accomplish a double pleasure: aid the cause of science, and add to the collections of the museum or university of his choice.

Before specifying the papyri, I quote from the report of Dr. B. P. Grenfell, who, with Dr. A. S. Hunt, made the great discovery of papyri at Oxyrynchus: "I had for sometime felt," he says, "that one of the most promising sites in Egypt for finding Greek manuscripts was the city of Oxyrynchus, the modern Behnesa, situated on the edge of the western desert, 120 miles south of Cairo. Being the capital of the Nome, it must have been the abode of many rich persons who could afford to possess a library of literary texts. * * * * Above all,

Oxyrynchus seemed to be a site where fragments of Christian literature might be expected of an earlier date than the fourth century, to which our oldest manuscripts of the New Testament belong; for the place was renowned in the fourth or fifth centuries on account of the number of its churches and monasteries." Professor Petrie had previously examined the site, and informed the sanguine excavators that the town and tombs were of the Roman period.

Of the 118 papyri sent to the United States, 29 were presented to the University of Pennsylvania, 19 to Harvard, 16 to Yale, 16 to Columbia, 16 to Johns Hopkins, 13 to Princeton, 5 to Hamilton College (Clinton, N. Y.), and 4 papyri to Vassar College. These papyri are all numbered in the three volumes, and will be designated below by their numbers. The first two volumes of the Græco-Roman Branch contain the papyri from Oxyrynchus, and the last volume those from towns in the Fayum. Any intelligent visitor to the museums or libraries containing the papyri, can turn at once to the place where the designated papyri are described.

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No. 16, The Thucydides Papyrus, contains that author's fourth book, ch. 36-41, from which a number of readings have been taken by Hude for the new Leipzig edition. So much of Thucydides, of the first century, is indeed a trophy.

No. 29 (3d century) is a fragment of Euclid II, 5, including a diagram.

No. 35 (A. D. 223) is a proclamation in the reign of Severus Alexander: its *verso* contains a valuable list of the emperors from Augustus to Decius.

No. 45. (A. D. 95). A letter to an official as to Land Distribution.

No. 65. (3d cent.) Order for Arrest.

No. 88. (A. D. 179). Order for Payment of Wheat.

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No. 194. (6th cent.). Acknowledgement for loan of money.

No. 223, of Vol. II, is doubly valuable. On the *verso* is a fine copy of the fifth book of the Iliad, and on the *recto* is a remarkable legal document. The Iliad dates in the first half of the third century. The frontispiece to Vol. II is taken from the seventh column and consists of 25 lines.

No. 237, (A. D. 186), the *recto* of the foregoing, is a "long and important papyrus"; with the notes, it occupies pp. 141-180. *The Literary Era* of Philadelphia for April contains a sketch of the Oxyrynchus Papyri by Mrs. Stevenson, who describes "No. 237" as follows:

Not less interesting, perhaps, from the scientific and historic standpoints is the mass of public and private documents that must prove of invaluable help, not only to the historian for the reconstruction of the administrative and official life of the Græco-Roman colonists of Egypt, but to the archæologist for a clearer understanding of the work-a-day existence of the people, from the first to the seventh centuries of our era.

Prominent among these is a petition addressed to Dionysia, daughter of Chæremon, an ex-gymnasiarch of Oxyrynchus, to the præfect Pomponius Faustianus in the twenty-sixth year of Commodus against her father, who attempted to defraud her of her dowry and to separate her from her husband. The acting strategus decided that she should send a complete brief of her case to the præfect. The case is stated at length, giving evidence and legal precedents. It is interesting as showing the claims which a father might make over a married daughter, as well as by indicating the methods of procedure in such cases. Chæremon, in his appeal from the decision of a former præfect to his successor, adduces the Egyptian law and several decisions in similar cases, and although we have no means of knowing whether Dionysia ultimately won her case, her father having appealed from decisions rendered in her favor, much light is thrown by this important document upon the manners and legal practice of the second century A. D.

No. 239. (A. D. 66). An Oath to "the Scribe of the Oxyrhynchite Nome" by Epimachus.

No. 245. (A. D. 26). A Registration of Sheep.

No. 269. (A. D. 57). A Loan of Money. "A Dun."

No. 290. (A. D. 83). List of "Private Embankments," at the village Tuxis and the "holdings" of those paying for the work.

No. 293. (A. D. 27). Letter from Dionysius to his sister about her clothes.

No. 327. (1st cent.). Notice to register sale of slaves.

No. 344. (1st cent.). A Cession of Land.

No. 348. (1st cent.). Notice of payment of tax upon a mortgage.

No. 349. (1st cent.). Request to free a female slave.

No. 29, of Vol. III. ("Fayum Towns and their Papyri"). A Notice of Death, A. D. 37.

No. 71. (2d cent.). A Custom House Receipt.

No. 88. (3d cent.). Receipt for Rent.

No. 174. (2d cent.). Tax for leaving the Fayûm.

No. 196. (A. D. 190). Poll-tax Receipt.

No. 310. (3d cent.). Odyssey XI Fragment.

No. 349. (A. D. 128-9). Two Receipts for Poll-tax.

No. 359. (A. D. 139). Certificate for Work.

In quantity and quality and variety the Philadelphia collection is unrivalled by any of the other donations of papyri. The fact that the frontispiece of both the Oxyrynchus vols. is taken from that collection is quite significant. The 29 papyri include the finest classical papyrus, Iliad V., the most important legal papyrus, Dionysia, etc., and the most valuable sacred papyrus, St. Matthew, of the entire American collection. They are in a museum centrally located for the purpose of inspection by travelers.

The Harvard Collection

is also a valuable one, although without any one large papyrus such as Iliad V.

No. 8, of Vol. I, is attributed to Alcman, the lyric poet of

Sparta, and "is written in a small, neat, round uncial of the latter part of the first or second century."

No. 46. (A. D. 100). A Cession of Land.

No. 92. (A. D. 335). Order for Payment of Wine.

No. 109. (3d cent.). List of Clothes.

No. 170. (2d cent.). Request to register a sale.

No. 180. (3d cent.). Order on a Banker.

No. 200. (6th cent.). Agreement to remain *in loco.*

No. 209, of Vol. II, is perhaps the second most valuable papyrus sent over, the St. Matthew alone taking precedence. It is that of St. Paul to the Romans, I, 1-7, A. D. 316, and the oldest extant writing of that Apostle. (See BIBLIA, April number, for fac-simile).

No. 284. (A. D. 50). Notice to register a sale.

No. 314. (1st cent.). Decision as to Taxes.

No. 328. (A. D. 85). Notice to register a sale.

No. 362. (A. D. 75). Acknowledgement of the repayment of a loan of 500 silver drachmæ.

No. 92, of Vol. III, (A. D. 126). Sale of a mouse-colored Donkey.

No. 157. (1st cent.). Two Bits of Odyssey.

No. 168. (2d cent.). Tax for Going Away.

No. 197. (A. D. 188). Poll-tax receipt.

No. 350. (A. D. 170). Poll-tax Receipt.

No. 360. (A. D. 209). Certificate for Work.

No. 362. (A. D. 123). Certificate for Work.

THE YALE COLLECTION.

These sixteen papyri are of considerable variety.

No. 10, of Vol. II, is an interesting second century fragment of a lost comedy, which resembles, somewhat, that of Menander, of which a few lines are produced on frontispiece in facsimile.

No. 24. (3d cent.). From Plato's Republic.

No. 115. (2d cent.). A Letter of Consolation.

No. 206. (A. D. 535). A Receipt for Payment of Loan.

No. 216, of Vol. II (A. D. 50 at latest). Parts of two columns from a speech upon a letter of Philip. It closes in

true Attican rhetoric; "Let the threats in his letter deceive barbarians; but the city of Athens is wont to give commands, not to receive them." The facsimile shows a large handsome uncial.

No. 249. (A. D. 80). Registration of Propety.

No. 282. (A. D. 30). Complaint against a Wife. See facsimile, Plate vii.

No. 329. (1st cent.). Notice to Register a Loan.

No. 351. (A. D. 28). Return of Sheep and Goats.

No. 393. (A. D. 49). Complaint of Extortion.

No. 25, of Vol. III. (A. D. 36). Workers on the Dam of Iossis at the Embankments.

No. 180. (2d cent.). Receipt for Tax.

No. 211. (1st cent.). Iliad, XXII, 253-298, and 350-365, in good-sized uncials. Combat between Hector and Achilles, and death of former.

No. 351. (A. D. 184). Poll-tax Receipt.

No. 361. (A. D. 138). Certificate for Work.

No. 366. (A. D. 119). This papyrus, the last one listed in the volume, is described briefly as, "Certificate for five day's work in Mesore at the embankments of Theadelphia. Dated in the third year of Imp. (Caes.) Trajanus Hadrianus. Aug., 119."

The Columbia Collection.

This list opens with a papyrus, No. 13, Vol. I, perhaps of the second century, consisting of part of a letter to a king of Macedon, attacking the conduct of the Thebans. "The papyrus is valuable historically in stating definitely the alliance between the Thebans and Olynthians against Amyntas, the father of Philip, a fact which makes the seizure of the Cadmeia by the Spartans on their way to Olynthus much less gratuitous than has been generally maintained. Cf. Xen. *Hellen.* V. 2, 15, 34, where the alliance between Thebes and Olynthus is implied."

No. 226, Vol. II, (A. D. 100-200). Xenophon, *Hellenica*, VI. These three columns throw light upon the use of stops or dots; the editors conclude their observations by saying that, "What

is really rare is a text in which the distinction between the high and low dots is so carefully and consistently maintained as in this Xenophon papyrus."

No. 262. (A. D. 61). Notice of Death.

No. 317. (A. D. 52). Release from Military Service.

No. 330. (A. D. 77). Notice to Register Sale of Bare Land.

No. 345. (A. D. 88). Payment of Mortgage Tax.

No. 352. (A. D. 28). Return on Sheep and Goats.

No. 358. (A. D. 90). Property Return.

No. 399. (1st cent.). Dispatch of Ass-driver with two donkeys, asking for "news.'

No. 42, Vol. III. (2d cent.). List of Arrears of Taxes.

No. 135. (4th cent.). Letter urging Payment of Debt.

No. 164. (2d cent.). Receipt for Tax.

No. 214. (A. D. 37). Message requesting a List.

No. 352. (A. D. 185). Receipt for Poll-tax.

No. 357. (A. D. 138). Receipt for Poll-tax.

No. 365. (A. D. 134). Certificate for Work.

Johns Hopkins Collection.

No. 17. (2d cent.). Thucydides II Fragment. Only one variant from Hude's text.

No. 25. (3d cent.). Demosthenes on the Crown. Plate III contains fac-simile.

No. 57. (3d cent.). Peculation by a Treasury Official.

No. 174. (A. D. 88). Cession of Land.

No. 230. (2d cent.). Demosthenes on the Crown. Paragraphs 40-47.

No. 296. (1st cent.). Poll-tax and Impost.

No. 319. (A. D. 37). Acknowledgment of Loan.

No. 331. (A. D. 83). Sale of a House.

No. 334. (A. D. 81). Notice to Register a Sale.

No. 353. (A. D. 27). Return on Sheep and Goats.

No. 33, Vol. III. (A. D. 163). Return on Unwatered Land.

No. 75. (2d cent.). Custom House Receipt.

No. 165. (2d cent.). Tax Receipt.

No. 353. (2d cent.). Receipt for Poll-tax.

No. 358. (A. D. 160). Receipt for Poll-tax.

No. 363. (A. D. 185). Two Receipts for Work at Embankments.

PRINCETON COLLECTION.

No. 19. (2d cent.). Herodotus I, 76.

No. 64. (3d cent.). Order for Arrest.

No. 241, Vol II. (A. D. 98). Registration of Mortgage.

No. 320. (A. D. 59). Contract for Loan.

No. 332. (A. D. 89). Registry of Sale of Slave.

No. 333. (A. D. 89). Registry of Sale of House.

No. 357. (1st cent.). List of Sheep and Goats.

No. 32, Vol. III. (A. D. 131). Property Return.

No. 76. (2d cent.). Custom House Receipt.

No. 166. (2d cent.). Tax for Leaving.

No. 216. (A. D. 131). Record about a House and Court.

No. 354. (2d cent.) Receipt for Poll-tax.

No. 364. (H. D. 153(. Receipt for Work much like that of Yale papyrus 366.

HAMILTON COLLEGE COLLECTION.

No. 74. (A. D. 116). Registration of Sheep and Goats.

No. 178. (2d cent.). Revoking of a Will.

No. 369. (A. D. 81), Vol. II. Twenty-eight lines to acknowledge the repayment of a loan of 430 silver drachmæ.

No. 183. (2d cent.), Vol. III. Tax for Leaving.

No. 355. (A. D. 122). Receipt for Poll-tax.

VASSAR COLLEGE COLLECTION.

No. 70. (3d cent.). Settling Accounts. Interest at eight per cent.

No. 169. (3d cent.). Order to "Produce a Person" (Habeas corpus).

No. 28. (A. D. 150), Vol. III. Notice of Birth of a Son. Compare with three Berlin papyri, and Geneva papyrus.

No. 176. (2d cent.). Tax for Leaving.

Could I have had space to quote from the above papyri how illumined my dry recital would have been. Some of them are intensely human. Space even to introduce the names of the

personages in the papyri—the *dramatis personæ* of so antique a drama—was wanting. Let my readers obtain these volumes, as should every educational library of the land.

Boston, April 23, 1901.

Recent Hittite Discoveries.

A LARGE mass of new material regarding the Hittites has been brought to light by the researches of a French explorer, M. Ernest Chantre, of the University of Lyons. He has been working for two years or more in Cappadocia, and there he has unearthed remarkable ancient monuments of the Hittite and Pelasgic age and peoples, together with numerous inscriptions in the Assyrian cuneiform character, which may go far toward a solution of the most puzzling question with which the scholars of the world have ever wrestled.

Rev. Dr. Wm. Hayes Ward, who has taken a great interest in Hittite discoveries, says concerning M. Chantre's researches:

"There is no more important historical puzzle to be solved than that of the people that occupied Asia Minor during the thousand years before we became fairly acquainted with Greek civilization. This was the time of the Mycenean culture, which we know from gems and pottery. Just then Crete was in its glory, as lately proved by Mr. Evans and Mr. Hogarth. It was this period on which the various excavations of Dr. Schliemann have thrown much light. It was then that the letters written at Tel-el-Amarna were written, that have opened to us the history of Palestine and Syria as far back as 1400 B. C. The expeditions of the Egyptian kings of the Eighteenth and Nineteenth Dynasties most profoundly affected Western Asia, and out of the contact and conflict there of Egyptian and Assyrian ideas and civilization arose the Phœnician, the Hebrew and the Hittite nations. Of these the Hittite seems to have been much the strongest, and perhaps the most influential, but still the least known.

The mission of M. Chantre to Cappadocia had for its purpose to investigate this Hittitie problem, and its results are of the

first importance. He went to Boghaz-keui, and was the first to excavate the sites of this famous old Hittite capital. There he found baked clay tablets, in Assyrian script, but some of them in the language of the Hittites. This will settle the nature of the language, and help us finally to read the peculiar Hittite hieroglyphics, not yet satisfactorily deciphered. A multitude of other objects found by him throw light on the art of the people. When we remember that Hittite culture covered all Asia Minor, and that its art is hardly distinguishable from the Mycenæan, the mother of Greek, we cannot too highly value such investigations as those of M. Chantre."

Mr. Clifton Harby Levy, in an article contributed to the New York *Herald*, says:

The great trouble hitherto was not that the world did not possess quite a number of Hittite monuments, but that no scholar in any country could read them. The queer hieroglyphs seemed to resemble those of Egypt, yet they could not be read by them as a guide. It was found that, as is the case in Chinese, the characters were to be read down the column, sometimes, while at others they read from right to left and left to right, or, as it is called, "boustrephedon"—as an ox ploughs, turning up one furrow and down the next. This is a trifle to decipherers of ancient texts, for some of the earliest Greek texts read in this fashion. But after it was ascertained that the characters should be read in all sorts of directions the scholars were just as far as they were before; they could not translate a single line with any accuracy or sense.

All kinds of theories have been set up, ranging from Chinese, Turanian, Aryan, Semitic, to Mayan or Peruvian and Japanese. Colonel Conder, who has done such excellent work for the Palestine Exploration Fund, believes that he can read every Hittite inscription, but not another scholar in the world accepts his system.

Professor Jensen, a skilled Assyriologist, has written several volumes upon the decipherment of the Hittite inscriptions, but few accept his conclusions. He holds that the Hittites borrowed their alphabet from the Egyptians, but that the Hato-

Armenians, as he calls the early projenitors of the modern Armenians, formed the language, which is to be understood in the light of Armenian, much as ancient Egyptian has been helped by modern Coptic.

While Professor Hilprecht and a few other scholars believe that Professor Jensen is on the right track, no one is yet ready to assert that the problem is solved or that the inscriptions of the Hittites can be read with the same accuracy with which we can now read the Egyptian hieroglyphs and the Assyrian cuneiform. The leading investigators have been waiting to find some Hittite text side by side with a text in some known language which will assist the decipherer in reading the Hittite as he was aided by the Greek of the Rosetta Stone in reading the Egyptian.

While this is what has been waited for and expected, aid comes in a peculiar, unlooked for, form, which may nevertheless lead to the solution of this age long mystery. It is to M. Chantre that the discovery is due, and it was in Cappadocia that he found the texts which may reveal the whole truth and furnish the key to the problem.

The texts which he has found are written in cuneiform characters, but in some unknown language, which every one believes to be Hittite. The texts have been read as if they were Assyrian, for the value of the syllables are well known, and here undoubtedly the interpretation of the Hittite language lies.

There is, however, much more than the mere reading of unread monuments in the discoveries of M. Chantre, for in Cappadocia he has found not only Hittite remains but remains of Pelasgic civilization as well. An entirely novel field of speculation, which has been broached before, but never with great force, is now laid open for future investigation.

It is concerned with the origin of Greek civilization, which means the civilization of all the modern world, for it is from Greece that all our arts and letters come. It has been impossible to trace all of the letters of the Greek alphabet heretofore, and it is uncertain whence these letters came, but now in the

light of the discoveries made in Cappadocia it seems more than probable that the inscriptions found at Mycenae and in Cyprus, which have astonished many scholars by their likeness to Hittite characters, may have been derived from this ancient and powerful race.

And it was a wonderful people, if we are to judge from the monuments in stone and clay which it has left to the world to puzzle over for centuries. On all sides its memorials are discovered; even in Babylon, that stronghold of Aryan and Semitic power. The German expedition now uncovering the ruins has found a great bas-relief of a Hittite deity, the god of thunder and lightning, with a long, perfectly preserved inscription on it, but which no one can interpret.

The stone column on which this picture and inscription stands is 49 inches high, 21 inches wide and 14 inches thick. It seems paralyzing to look at the clearly cut hieroglyphs and, studying the pictures of arm, leg, foot, head of a man, with the hand up, and all the other familiar pictures, to have to admit that we cannot read a syllable of it. Only after M. Chantre's inscriptions have been carefully gone over by the scholars of Europe and America will it be possible to state that no solution has been found yet, but scholarship never gives up; it only postpones, and says, if nonplussed, "better luck next time."

At Euyuk, M. Chantre found a huge tell, as the mounds of ruins are called, in the centre of which were two great sphinxes, together with bas-reliefs of processions of priests with offerings for the Hittite deities. The most notable of these represents a cortége of four persons rendering homage to a goddess, who is seated. The figure of the goddess is almost altogether broken away, but the leading figure standing upright is certainly a priest, and the goddess was probably Cybele, to judge from other representations found in the neighborhood.

The priest seems to be pouring out a libation to the goddess, while behind him stands a priestess, clothed in a long robe, presenting some offering with both hands. Two other persons follow, possibly the sacrificing worshippers. Here we are in a

great palace of the Hittites, guarded by the two sphinxes, the huge stones of the walls astonishing the beholder by their magnitude.

The information as to the life of the ancient Hittites is fuller on account of these researches, and the finding of what the discoverer calls a Pelasgian city, with remains comparable to those of Mycenae and Cyprus, will furnish much food for thought and further investigation.

It is surprising to learn from one of the tablets that it was the custom even at that remote date to pay interest on loans, and that sums of money were loaned by the priests for the temple, and that on the other hand the priests sometimes borrowed from the people, but at their risk. One of the tablets reads:—"If all of his money makes a profit in the temple Sahamilrama may take the profit, but if the money is lost in the temple Sahamilrama loses it."

Concerning the sixteen tablets found at Euyuk, M. Chantre states that while the writing on these tablets seems to approach that usually found on similar Assyrian tablets, the forms of some of the characters differ materially from those used by the Babylonians. That these characters so used were a variation introduced by the Hittites after borrowing the method of writing seems certain on account of the Hittite monuments, amid which these tablets were discovered.

The prehistoric stage may well claim the stone and bronze utensils found there, as well as the coarser pottery and the heads of animals comparable to those found at Hissarlik and Cyprus. The second epoch corresponds to that of Mycenae, for here we can note the beginning of painting, and the predominance of geometrical and curved designs over those of animals.

Nor is it possible to believe that the Cappadocians could have borrowed from the Aegeans, for though their art is comparable in its early stage, it is original in subject and treatment. And, besides in Cappadocia, the axes and stone implements of the earliest period resemble those found in Armenia far more than they do those of Greece. It is peculiar that at

Euyuk, as at Hissarlik, incineration seems to have been the method of disposing of the dead, rather than any kind of burial.

Passing to the southern part of Cappadocia, M. Chantre found indisputable proof that the Hittites had occupied this part of the country completely, for there at Ferak-Edin was a great bas-relief. It was only a few miles from the village of Feraktin, cut into the cliff over a stream. The sculptures are about six feet from the top of the cliff and extend ten feet in length, being three feet high. The scene represented is that in which two divinities, one male and one female, receive the offerings of their worshippers.

In summing up the results of these excavations the explorer holds that they prove the date of the Hittites to be much earlier than has usually been supposed, running back to at least 3000 B. C. He suggests that this date should be assigned to the foundation of the palace and fortress of Boghaz-Keui, as well as of the other cities found in this locality.

The fact has also been proved that anterior to the making of the Hittite inscriptions, found elsewhere, an entire primitive civilization was developed in Cappadocia by this remarkable people, coming we know not whence, and their close connection with the Babylonians at a very ancient date is no less conclusively proven.

It was at some distance from the palace that one of the most interesting monuments found was discovered. It was a bas-relief of a double headed eagle, afterwards adopted by the Austrians and Russians.

Along the face of the living rocks of Boghaz-Keui were found processions seemingly of gods, and it is thought that these are monumental reminders of the conquest of Cappadocia by the Hittites, aided, as they thought, by their divinities. The artist has a row of Hittite warriors in advance to show that they conquered the land, but besides these he has represented divinities or deified heroes higher up on the rocks or mounted on the backs of animals. Among these figures the most important seems to be that having a human head and the

body of a lion embracing another smaller one. It is thought that this represents the god embracing his priest and king of the Hittites.

Another palace was found at Eski-Konak, and here was the throne used by the king, formed of a solid block of stone, with two lions looking out from it. Buyuk-Kaleh, or the great fortress, is a tremendous piece of work, some nine hundred yards from the palace which it was intended to protect. Cyclopean walls recalling those of Tiryns and Mycenae are still standing in some places. They are from sixteen to twenty feet in thickness. Between the fortress and the palace the largest number of cuneiform tablets was found.

The discovery of these tablets has aroused no small amount of interest, for they seem to go back at least to the time of Amenophis III. and IV., when the Assyrian alphabet was borrowed by the ancient Armenians and their neighbors. These tablets are comparable in all respects with those found in Egypt at Tel-el-Amarna, which fixes their date with considerable exactness. The largest tablet of all in a perfect state of preservation contains a list of the cities, which must be of great historical and geographical value. There are astrological tablets, contract tablets and lexicographical fragments which are of special interest. M. Chantre holds that according to the style of the writing many of these tablets date from 2000 B. C. or earlier.

It was generally held that the relation between the Hittites and the Babylonians was later than that with the Egyptians, but the discovery of the stele at Babylon and the finding of these cuneiform writings at Boghaz-Keui show that the relations between the Hittites and the Assyrians were very ancient indeed.

A New Alexandrian Discovery.

THE most important discovery at Alexandria, both in ancient and modern times, has lately been made through a happy accident. While an ordinary laborer was working at Korn El Shogafa, one of the dirtiest and most neglected quarters of the

city, his pickaxe came against a rock which gave a hollow, echoing sound. The man informed the authorities, and on the place being excavated a most wonderful sight presented itself to the spectators. It was no less than an astonishingly large and elegant "city of the dead," with its hundreds of corridors, temples of beautiful sculpture and artistic skill, huge cemeteries with their skeletons more than ten centuries old, five sarcophagi, hundreds of pillars majestically standing in that beautiful but dim, solemn necropolis. No less than four stories are found in this wonderful subterranean city.

One of the most perfect and beautiful buildings is a fine temple, supposed to be of the epoch of Septimus Serverus. In the front part of it there is a tomb with a large relief representing the mummy of Osiris, reposing on a funeral bier. Anubis with one hand holds toward him a Greek libation cup, while the other hand is placed on the heart of Osiris. The bier of Osiris is supported by a finely sculptured lion, which holds in its paw the pen of Truth. Underneath the lion are three canopic gods, while to the right and left are the gods Thoth and Horus. There is a smaller relief to the right side representing the two goddesses Isis and Nepthis weeping, while to the left stands an imposing picture representing the priest Herheb, the priest of funerals, clad in a garb of panthers' skins and reading the Book of the Dead to a female, probably Isis who brings offerings.

There are in this temple three important sarcophagi, the largest of which contains two sculptured masks of Comedy and Tragedy, while the other two, on the right and left, are the same, containing two heads of the Medusa. In the centre is Apis receiving the offerings of Isis and Horus, who is carrying necklaces for Apis. Then we have two life-size figures of the gods Set and Anubis, each with a cuirass and a rod of office, and their attitude resembles that of Roman officers. On either side of the door are two figures, of a man and woman, the latter having her hair done in the Roman style, but the pose is quite Egyptian.

On the left, opposite the temple, is a chapel, on either side

of which are two staircases, uniting at the top into a beautiful broad flight of steps. When ascending the latter the visitor finds himself in a wonderful and vast circular hall, from which innumerable passages branch off on either side. The rotunda is on the third floor, the chapel on the first, while the temple is on the second story. The fourth floor is not yet thoroughly explored. The wonderful series of passages and chambers and the grand scale on which they have been constructed, together with the dimension of the buildings and their extreme length and size, simply baffle description. To a great extent, they have not yet been precisely ascertained, as the great part of it is yet submerged, and pumps are busily engaged drawing out the water. Hundreds of camels' skulls and bones of other animals which must have been used for the purpose of offerings are visible everywhere.

It must be remembered that this huge but beautiful and artistic city of the dead was built at a time when Alexandria was the greatest and most renowned city in the world after Rome. These remains were a last gigantic but vain effort on the part of Egyptian paganism to revive a dying and rapidly vanishing religion at the advent of Christianity. Not only was the Egyptian religion itself by that time overthrown, but the Thebaid, the country of that religion itself, had fallen too low and become too weak to be raised and revived. Although there were still wars between the sacred cities for the honor of their gods, the bull and the crocodile, the reverence and divine worship the Egyptians had for those old gods had already come to an end, and while the last of these tombs had been built, the tyranny of the Roman Government in the north and the invasion and settlement of the Arabs in the south, gave the finishing touches to the matter. Although the old cult had its worshippers in this remarkable city of the dead, the life and vigor of paganism was gone, to return no more. It is interesting, indeed, to note that the hieroglyphics of the Egyptians went hand in hand with their religion, for the visitor who has a general acquaintance with hieroglyphics cannot fail to observe that the latter in the sculptures mentioned have degen-

erated into mere ornaments, symbols of nothing except a lost mode of writing.

These stately temples, columns, and buildings are now under a crumbling, sandy soil, situated in the most squalid and dirty quarters of Alexandria. But in the time of their glory they must have presented to the eye of the spectator one of the most beautiful and solemn sights of Egypt. The temple of Serapis alone is a glorious edifice, with a flight of 100 marble steps from the street, with each step wider than the one below it. On the summit is the portico, in the form of a circular roof upheld by four columns. The roofs were ornamented with gilding, the capitals of the columns were of copper gilt, while the walls are covered with paintings of a very elegant style. Looking at this temple from a superior altitude, one could gaze down upon the great courtyard in the middle of which it stood surrounded by its beautiful and stately columns and porticos inside and out, while the aspect of the whole collection of these magnificent buildings must have been in their day full of grandeur and majesty. As I write news comes that these discoveries are now in a condition to be viewed by the public and tourists and that they are all lighted by electricity.

Palestine Exploration Fund.

VALUABLE discoveries on the ground belonging to missionaries at one point suggests the wisdom of careful research throughout all grounds on which people have a right to dig without getting a firman. Some years ago a family living in Jerusalem wished to cultivate a few flowers, and began to spade over a little yard adjoining the house. The spade immediately struck a stone. In getting this out another was struck, and then another, and the work went on until the surface was nearly covered with building blocks having the Jewish bevel. Being convinced that the farther they dug, the more their ground would be cumbered with stones, they desisted, but they might have gained something important by going on.

It is true that the Turkish government claims all that is

found in the earth, but it does not destroy such things, and they are placed in tolerable security in the museum at Constantinople. The actual ownership of finds is not very important, and I am truly glad that the difficult process of selling finds to museums in this country does not fall to me; we only want casts, photographs and accurate descriptions, and these we can always have and keep on sale.

How many persons might do a little digging in Jerusalem in this way! Who will begin?

For some time the American colony, sometimes called the Spafforditey, were interested in archæology and might have become very useful to the cause of research in general and to institutions in this country, but the dissensions prevailing among them through the harsh domination of their leader have turned their minds away from utilities, and have caused scandalous affidavits to be published in this country by disaffected members.

There is not much poetry in our work, but a letter lately received from one of our oldest subscribers is worthy of reproduction here:

"I am glad to find myself still here and able to help even a little the effort of good men to uncover the stones of witness and the path of revealed history which God has preserved for the confirmation of His Book. If the learned of this day silence the hosanna of God's children which greet the coming of the King in His meekness and love, let these stones cry out. If the world of the scientific will not accept the bread so freely pressed upon them, let them have the stones and find how much harder it is to discover a scientific path to heaven than that of the faith revealed by the Bible."

It is an age of such persistent doubt that questions are scarcely permitted to be answered. Nothing could be more fully proven in the way of Palestinian identification than that of Bethesda with the twin pools at Saint Anne's church, described by Dr. Schick, with abundant reference to pilgrim texts corroborating the gospel; but the Hastings' Dictionary ignores this and suggests the Virgin's Fountain, which is not

near the sheep gate or market and is not a twin pool. This can be due to nothing but the unconscious skepticism exerting itself unnecessarily.

The jar handles still interest students. Part of a full article upon some fifty from the recently excavated sites appeared in the January Quarterly, and the rest in April. I lately found one in a museum marked as having a Phœnician inscription. Upon examination the inscription was immediately found to be Greek and to contain in three lines the two words *Men Foros hyakinthinos*. I take this to mean the name of the wine-maker and the quality of his wine, but await what Mr. Macalister says when he explains his handles on which the second word occurs several times.

Several calls lately for the special slides have obliged me to send for a large assortment which will arrive soon. The tariff of forty-five per cent. on slides is simply barbarous, and I would have them reproduced in this country except that patrons prefer the English make. With a new invoice of slides everything will be in hand to answer calls promptly and fully for books, maps, casts, slides, etc. The collotype of the contour map, fifty cents, continues to be much in demand.

THEODORE F. WRIGHT,
Hon. Sec'y for U. S.
42 Quincy St., Cambridge, Mass.

IN compliance with a request made by the Smithsonian Institution permission has been given to that body by Dr. Friedrich Delitzsch, professor of Assyriology in the University of Berlin, to reproduce in English the professor's well-known work, "Ex-Oriente Lux."

CONTENTS of the *American Journal of Archæology*, Vol. IV, No. 4. Report of an Americal Archæological Expedition in Syria, 1899-1900, by Howard Crosby Butler—Three Argive Lekythi in the Museum of Fine Arts in Boston, by Joseph Clark Hoppin—The Fountain of Glauce at Corinth, by Rufus B. Richardson—Archæological News and Discussions.

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Book Reviews.

St. Clair's Myths of Greece.

Myths of Greece Explained and Dated. An Embalmed History from Uranus to Perseus; Including the Eleusinian Mysteries and Olympic Games. By George St. Clair.

We find in the best periods of Greece a mass of legendary lore which teaches us what the ancients thought about the creation of the universe, the phenomena of nature, the gods and the heroes. The great mass of the Greek people accepted their oldest legends, in the mass, as divine and human facts; they interpreted their mythology as a theology and poetry of nature. As the gods grew into personality and definite character, though the function out of which they first sprang was

not forgotten, other functions were added to them; and as a god grew in power and consideration, his worship was set up in new places, where other titles and attributes awaited him.

The main idea in the Greek religion was the sight of something divine in human nature. Each god represented some human quality carried to its perfection. To the Greeks everything beautiful was holy; they worshipped the ideal in nature and human life; everything pleasant to man was acceptable to the gods. The exhuberant imagination of the Greeks, who inhabited a land well suited to foster and nurture the fancy and imagination, peopled every river, and fountain, and hill with deities and nymphs, and other supernatural beings, and the first poems of the Greeks were solemn hymns, addressed as acts of worship and adoration to their deified phenomena of nature. They placed Jupiter in Olympus, Apollo in the sun, Neptune in the sea, Bacchus in the vintage, and Ceres among the yellow corn. Their imagination filled the fountains with Naiades, the woods with Dryads, and made the sea teem with the children of Nereus. The fortunate hunter, of a moonlight night, might even behold the graceful figure of Diana flashing through the woods in pursuit of game.

There is much that is noble and beautiful in Greek legendary faith, and the poets, watching the various phenomena of nature in all its various manifestations, wove them all into a mythology, till there was not a river without its god, a grotto without its nymph, a wood without its dryad, a noble, heroic man without a deity for his ancestors. Around the earlier and ruder fancies a wonderful maze was woven, adorned by all the arts of poetry and prose and embedded in the nation's literature.

How can we at the present day interpret these myths? The meaning of the Greek mythology was already forgotten two thousand years ago. In Plutarch's day there were many interpretations of the symbols, and the Greek writers regarded them with too much awe to dare to alter. When they did not understand them they still repeated them, with careful adherence to the old traditional phrases. The very words which might have

thrown some light on the names of the divinities had passed out of the language so that the names survived without etymological meaning. The Greeks, however, took the view that there is necessarily some meaning in a myth, either as historical occurrences disguised and exaggerated, or an operation of nature veiled in an allegory. But so intermingled is fact with fable in early times there is always a kind of debatable land between plain theological myth and recognized historical fact. In modern times the Greek as well as the Roman mythology has been differently viewed, and it has formed the basis of much speculation on the character of myths and the general laws of mythical interpretation. The Germans particularly have been given to much speculation upon the subject, and their literature has produced an extensive array of works which undertake to describe the probable processes of the evolution of mythology or religion, or moral and religious sentiments in general. They have introduced the rational method of interpreting every system of myths, in the first place, according to the peculiar laws traceable in its own genius and growth.

According to some writers, mythology is history changed into fable; according to others, fable changed into history. Some discover in it the precepts of moral philosophy enunciated in the poetical language of antiquity; others, a picture of the great forms and forces of nature, practically the sun, the moon, and the stars, the changes of day and night, the succession of the seasons, and the return of the year. As Max Müller says, "there is this common feature in all who have thought or written on mythology, that they look upon it as something which, whatever it may mean, does certainly not mean what it seems to mean; as something that requires an explanation, whether it be a system of religion, or a phase in the development of the human mind, or an inevitable catastrophe in the life of language." Adalbert Kuhn in Germany, and Max Müller in England, endeavored to trace all myths back to the prehistoric period when the Indo-European peoples were united; and, having done so, to determine the original forms and the

original meanings. Rev. Sir. G. W. Cox, in a work on Aryan mythology, and who regards language as the only trustworthy basis for the science of comparative mythology, has pushed the Sanskritising tendencies of Professor Müller to an extreme which to most minds seems absurd. In his writings, as in Professor Müller's, we find a tendency to trace everything to etymology and nursery stories.

Among the German writers on mythology, one of the first promulgators of the rational method of interpreting myths, was Heyne, and his views have been tested, corrected, and enlarged by a great number of learned, ingenious, and philosophical writers, not only among his own countrymen, such as Buttmann, Voss, Creuzer, Welcker, Gerhard, and Preller, and by English writers, such as Herbert Spencer, and others. Creuzer, in particular, made the subject wholly symbolical and allegorical, and he is especially remarkable for the high ground of religious and philosophical conception on which he has placed the interpretation of myths; and he was also the first who directed attention to the oriental element in Greek mythology. Lobeck overthrew this doctrine in its extreme form and paved the way for a thoroughly scientific study of the subject. The brothers Grimm taught that mythology was not, as Creuzer implied, the work of the superior few, of a learned caste, but was the way in which the multitude expressed their religious feeling. Hence arose the study of comparative mythology, which has been so much exploited by Kuhn in Germany and Max Müller in England.

The writers on mythology have been numerous, and some of them have been very ingenious in arguing for their pet theories. In Germany, Mannhardt views the folk-tales as the earliest stratum accessible to the comparative mythologist, rejecting the Sanskrit Vedas as a later and literary compilation. Gruppe, one of the very latest investigators, rejects the comparative method altogether, and thinks that the myths have been simply borrowed by one nation from another and not handed down from a common ancestry at all. In England Payne Knight, Mackay, Grote, Keightly, Ty-

lor, and others, can in nowise compete in originality with the productions of the German school. That versatile writer, Andrew Lang, strongly opposes the school of Max Müller and Cox, and he teaches that the great myths of the Greeks are little more than the strange fancies of savages, elaborated and embellished. Savage mythology "is a jungle of foolish fancies, a *walpurgis nacht* of gods, and beasts, and men, and stars and ghosts, all moving madly on a level of common personality and animation, and all changing shapes at random, as fortunes are changed in some fantastic witches' revel." Mr. Lang's theories seem plausible, yet the explanation seems inadequate, and the argument misleading. Yet the folk-lore method which is so ably advocated by Mr. Lang and Mr. J. G. Frazer, is now the popular one, and "corn-mother," and the "tree-spirit," and the "totem," takes the place of the old sun and moon snare of Professor Müller. Mr. Frazer, in his "Golden Bough," may explain a variety of phenomena with superfluous skill, and find in them a unity of ideas which never existed in the minds of our untamed forefathers.

Mr. George St. Clair is the latest author who has attempted to unravel the mysteries of the Greek mythology. He deals with the myths extending over two thousand years, and he claims to have found a master key that has enabled him to arrange, in some sort of systematic order, a mass of facts which previously seemed to be hopelessly chaotic. It is the first systematic study of the myths of Greece, the first attempt to show that they have one common basis, one general purpose, and are chronologically connected from beginning to end. The author argues that the basis was the observation of the seasons, the study of the heavenly bodies, and attempt to frame a correct calendar. Mr. St. Clair says that he is satisfied that the Babylonian and the Assyrian mythology, like that of Egypt and that of Greece, is rooted in the facts of astronomy and the calendar, "and, therefore, those who wander in words, or seek a solution in mere sun-and-moon myths, are not likely to succeed." He believes that ancient mythology was a religious system, and of which were developed the great faiths of the world—Egyptian, Babylonian, Hebrew.

From a diligent study of the subject, Mr. St. Clair is convinced that no wrong principles of interpretation would give consistent and illuminative renderings throughout an entire mythology. Because he has found these he considers that he may make the following statements:

1. The myths of Greece contain serious teaching, and are not mere riotous invention. They are the production of a people who had a considerable knowledge of astronomy, and were intent on framing a correct calendar. They are not the fancies of savages.

2. The myths are not separate and independent stories, but are related to one another as parts of a living system. Like animal species, each is related to others of the same age and time; and many bear evidence of their parentage and evolution.

3. While the written history of Greece is not considered reliable for any date earlier than about 800 B. C.—which is not so far back as the Hebrew King Solomon—the myth material may be counted pre-historic, and embodies facts of thousands of years before.

4. The secret of Greece is an allegory of astronomy and the calendar. The facts and phenomena of the heavens were the basis of the religious system. The priests were astronomers, the astronomers were priests. The mythology is their record—a religous history embalmed.

5. The mythologies of the ancient nations—Babylonia, Egypt, Greece, Persia—are similar in their foundation, but diviner in their development.

6. The true explanation supplies us with a criterion between history and legend; and rids history proper of many of its horrors. Œdipus did not kill his father and marry his mother; and Antigone was not built into a wall to perish. Dirce was not tied by the hair to a bull and dragged to death. Themisto did not kill her own children and then commit suicide. The daughters of Danaus did not murder their husbands, etc., etc.

It is impossible here to present in full Mr. St. Clair's cogent

and lucid arguments in support of his theory, but it is a plausible theory and one which he has formed after a thorough investigation, and from evidence that appears, to the author, at least, very convincing. He shows the reader that the Greek myths were not the mere fancies of an uncultured people, but that they were the production of a people who had a considerable knowledge of astronomy, and were intent on framing a calendar.

No reader can fail to see that the astronomical matter in the myths is abundant; and that it appears to be the essence of the story, while the rest is embellishment. The reader, as the author observes, may be asked to consider whether theory which explains so many things, and fits at so many points, can possibly be fundamentally wrong.

The astronomical origin of some at least of the Greek myths is recognized by several writers. Creuzer, in his *Symbolik und Mythologie* (1810-12) discusses the matter very fully, and the theory is referred to by De Lambre in his *Histoire de l'Astronomie ancienne*, Gruppe in his *Die Griechischen Culte und Mythen*, Roscher in his Lexicon of Greek and Roman Mythology (*Ausführliches Lexicon, etc.*,) and various other writers. Lockyer in his *Dawn of Astronomy* and more particularly Gerald Massey in his *Natural Genesis*, has shown the relation of astronomy to Egyptian mythology.

(London, Williams and Norgate, 14 Henriette street, Covent Garden, 2 vols., 800 pp., 397-400).

THE Eighteenth Memoir of the Egypt Exploration Fund, recently delivered to subscribers, is entitled *The Royal Tombs of the First Dynasty*, Part 1, by W. M. Flinders Petrie, makes a handsome quarto volume, with sixty-seven pages of plates, of which fifteen are devoted to marks on pottery of the first dynasty, 1,465 different marks being represented, while more than thirty plates deal with the earliest rude inscriptions, seals, etc. Large quantities of the more bulky materials, such as jar sealings and pottery, will be prepared for later volumes. The work described in this volume is but a portion of that carried

out during the winter, and as Abydos is a subject for several years' work, we shall probably have several volumes relating to this very interesting site. The work of Professor Petrie at Abydos is the more remarkable, as it had already been ransacked by Mariette, and had been for the last four years in the hands of the Mission Amélineau, and it was only after the site had been abandoned by Amélineau, and after Professor Petrie had made four applications for it, that he was permitted to rescue for historical study the results shown in this volume.

In chapter IV. on "The Inscriptions," Mr. F. Ll. Griffith says: "In the plates of this volume Professor Petrie has far more than doubled the materials available for studying the earliest known period of writing in Egypt; they now afford us a considerable insight into the condition of that art and about the time of the 1st. Dynasty. Egyptian writing developed rapidly during the Old Kingdom; the beginning of the IVth Dynasty was especially a period of rapid improvement, and it has long been recognized that the graffiti of Khufu are written with considerable freedom. It is, however, somewhat startling to find cursive writing in the time of the Ist Dynasty. Some of the scratched signs on vases in these plates are very much abbreviated, but it is the ink-writing which here, as elsewhere at all periods, displays the most remarkable development."

Professor Petrie found here a definite system of signs, which he calls a "signary," quite separate from the hieroglyphic writing and its hieratic and demotic derivations in use about 6000 B. C., down to 1200 B. C., or later, which he seems impossible to separate from the similar forms found in other lands connected with Egypt from 800 B. C., down to later times; many of these are also in the Kretan inscriptions long before 800 B. C. He concludes that a great body of these signs were in use in the countries around the Mediterranean for several thousand years, that the Phœnicians selected a short series of these signs for numerical purposes, that the use for numeration gave the series a fixed order and system, which ultimately forced it on all the countries with which the Phœnicians traded, driving out all other signs.

Says Professor Petrie: "What then becomes of the Phœnician legend of the alphabet? Certainly the so-called Phœnician letters were familiar long before the rise of Phœnician influence. What is really due to the Phœnicians seems to have been the selection of a short series (only half the amount of the surviving alphabets) for numerical purposes, as A=1, E=5, I=10, N=50, P=100, etc. This usage would soon render these signs as invariable in order as our own numbers, and force the use of them on all countries with which the Phœnicians traded. Hence, before long, these signs drove out of use all others, except in the less changed civilizations of Asia Minor and Spain. This exactly explains the phenomena of the early Greek alphabet; many in variety, and so diverse that each has to be learned separately, and yet entirely uniform in order. Each tribe had its own signs for certain sounds, varying a good deal; yet all had to follow a fixed numerical system. Certainly it did not learn their forms from an independent Phœnician alphabet, unknown to them before it appeared as a whole. The history of the alphabet is as old as civilization.

The royal tombs at Abydos consist of large square pits lined with brick-work, while around them are small chambers in rows in which were buried the servants of the king; they mark the transition from the plain square pits of the so-called prehistoric peoples to the mastabas and pyramids of the Old Empire. The tombs were some feet below the surface of the ground and their positions were probably marked by stone stelae, two to each tomb, set up in the open air, many of which have been recovered. The tomb of the king called Zer was afterward converted into a cenotaph of Osiris and it was in this tomb that the granite bier of Osiris was found by M. Amélineau, dating probably from the XXVIth Dynasty.

Archæological Notes.

We acknowledge the receipt of *Heliopolis, an Egyptological Review*, edited by Claudius J. Labib. The *Review* is printed in Coptic and Arabic.

THE April number of *Man* contains a preliminary report on a Pre-historic Cemetery at El Amrah in Egypt, by D. Randall-MacIver. The village of El Amrah lies about six miles to the south of the famous site of Abydos, where Professor Petrie has for the past two seasons been engaged in unravelling the difficult history of Egypt's earliest kings. After a month's work three hundred graves were fully registered from a piece of ground measuring only about 15,000 square yards. This proved to be the entire extent of a small but highly interesting pre-historic cemetery, which may have originally contained some 600 or 700 graves. In date it ranged from the very earliest "New Race" times through the entire period down to the beginning of the "Late Pre-historic." The graves yielded not only a great quantity of the objects familiar to all who have studied this period (pottery, ivories, slate, palettes, etc.,) but also a certain number which are new in character. The most interesting are those which bear directly upon the life of the people who lived in the country at that time. In the rubbish of a plundered grave was found a fragment which evidently represented a house, the next day more pieces were turned out which fitted well together and almost complete and whole. Flint implements of one class or another occur in almost every grave.

The bodies were invariably buried in a contracted position. Mr. MacIver found:

1. That the earliest burials of all are in very shallow graves. The body was generally wrapped in the skin of a goat or sheep.

2. These are succeeded by graves several feet deep, and of a roughly oval or oblong shape. The body was commonly wrapped in cloth and laid on a reed mat, which was then folded around it. Sometimes the reed mat was further laid on a tray of twigs, and very rarely on a wooden dug-out bier.

3. Graves of the same depth as the last; in which the beginnings of a slight recess occur, in which the body is laid; while the larger pots are outside the recess.

4. Graves five or six feet deep, with a well-marked recess

cut out for the body. The recess is sometimes fenced off by upright wooden baulks.

5. A regular pit, about six feet deep, and two to three feet in width, with a recess bricked off from it. The recess contains a clay, a wooden, or a pottery coffin, either oval or oblong, and one or two pots, which are almost the only tomb furniture found with this clew. Such graves are very late in the pre-historic series, approaching closely to the period of the Ist dynasty, or even entering into it.

6. Four-sided tombs, consisting of brick walls sunk a few feet below the desert surface. At first these contain a coffin either of mud or of wood. Sometimes the coffin is replaced by a plank lining fastened against the walls; this feature has been found also in Prof. Petrie's Royal Tombs of the Ist Dynasty. Sometimes, again, there is no coffin, but the body is wrapped in cloth and laid on a reed mat as in the earlier graves.

The most detailed arrangement that has yet been found at El Amrah was that of a large brick tomb which has just been worked. It was a large room about five feet deep and five feet below the surface of the ground, with two chambers at the south end for offerings, and a third chamber at the northeast corner for the body of a cow. A staircase twenty-five feet long gave entrance to the tomb from the western side. From this tomb, which had been plundered very recently, was obtained fragments of fine stone vases, and half of a beautifully inscribed steatite cylinder.

Mr. MacIver's article, which is illustrated, gives a brief *résumé* of results which will be published in full in a forthcoming memoir of the Egypt Exploration Fund.

Other articles in this number of *Man* are, A Carved Stool with other objects from British East Africa, by Alfred Sharpe —Animal Folklore in Georgia, by N. W. Thomas—The Place of manufacture of Celadon Ware, Siam, by T. H. Lyle—Reviews of new books.

From the *Sunday School Times* we learn that the German expedition in charge of Dr. Koldewey, at Kuwairesh, an Arab village situated on that part of the ruins of Babylon which is

called today El-Qasr, Esagila (high-towering), the temple of Marduk (Merodach), the famous sanctuary of Babylon, to the restoration of which Nebuchadnezzar devoted so much zeal and time, and the street of procession, so often mentioned with it in the cuneiform inscriptions, have been discovered. The latter was paved with slabs of limestone a yard square, and with smaller slabs of reddish-white breccia. Nearly all these stones bear an inscription of Nebuchadnezzar, so that every doubt as to the time of construction and purpose of this street must disappear.

Dr. Steindorff reports that the Berlin Museum expedition has uncovered at Abu Gurab, near the pyramids of Abusir, the sun temple built at that place by King Ra-n-woser (fifth dynasty).

The liberality of Mr. Hearst, proprietor of the New York *Journal*, has made a large sum of money available for the purpose of excavating and restoring in a scientific manner the extensive temples of Nubia, between the first and second cataract.

Active operations, says the *Times*, have also been resumed in other parts of Egypt. Commissioned by the French School of Archæology in Cairo, M. Chassinat is investigating the cemetery of Abu Roâsch, north of Gize. In Alexandria, the researches begun two years ago by the Germans are being continued. Professor Petrie is still excavating the necropolis of Abydos, and M. Maspero, director-general of the excavations in Egypt, intends to make a search for the chapels and subterranean rooms of the pyramids of Saqqâra, which he opened and investigated in the years 1886-1896—a vast undertaking but of great scientific value. The beginning of this work was made last winter, at the pyramid of King Unas. A task of the most extraordinary importance has also been taken in hand by the English archæologist, Mr. Neuberry. It is his purpose to uncover and make accessible to scholars and travellers the rock sepulchres of Shaykh Abo El-Qurna, in the metropolis of ancient Thebes, in which the dignitaries of the New Empire were buried and whose inscriptions and mural paintings are of

inestimable value as regards the history of Egypt and its civilization. Thus far only a very small number of these underground tombs have been laid bare.

We have received from the author, M. Jean Capart, Brussels, three very interesting monographs entitled *Esquisse d'une histoire du Droit Pénal Egyptien* (*Extraits*); *Notes sur Les Origines de L'Egypte, d'apres les Fouilles Recentes*; and *Monuments Egyptienes du Musee de Bruxelles.* Fascicule I, Parts I–III. M. Capart is the assistant conservateur of the Royal Museum at Brussels.

We have received from Rev. A. G. Morice, O. M. I., of Stuart's Lake, British Columbia, copies of the catechism, calendar, and prayer-book, printed in the language spoken by the Dénés of Northern British Columbia, and in a modified syllabary, original with Father Morice. This syllabary renders the writing shorter, and, by avoiding the accumulation of non-syllabic signs, makes the reading easier.

Father Morice has been for fourteen years a devoted French missionary among the northern Déné tribes, speaking readily four Déné dialects. He has nearly ready a prayer-book printed in syllabics, and a French-Tungusic dictionary, and his great dictionary of the Carrier dialect will soon be published in Canada and in France. The last volume of the *Transactions*, of the Canadian Institute, Parts 1 and 2, contains articles by Father Morice "On the Classifications of the Déné Tribes," and "The Use and Abuse of Philology."

We have received from Wolf Peiser, Berlin, *Neue Phönicische und iberische Inschriften aus Sardinien*, by Wilhelm Freiherr von Landau, and Parts I. and II. of the *Corpus inscriptionum Hettiticarum*, by L. Messerschmidt. This valuable work will publish a fac-simile of all Hittite inscriptions known up to date. The work will be invaluable to all Hittite students.

THE publication of the material for the illustration of the work accomplished by the Expedition to Assos, under the auspices of the Archæological Institute of America, in 1881-1883 has been long delayed. This material is now in condition for publication, and if a sufficient number of subscribers can be obtained for the work, its issue will be at once begun. The book will be the most important contribution to the knowledge of the monuments of classical antiquity made by America, and it will represent many Greek civic buildings such as have not been found elsewhere. It will be of large folio size, 21 by 14 inches, and it is proposed to issue it in five sections, each to contain about twenty plates, with brief explanatory letter-press. The price will be about five dollars for each part.

The work will consist of the plans, drawings, and photographs of the site of the city and of the buildings investigated, and will give all those details and measurements which may be of service to students of ancient art. It has been prepared by Mr. Francis H. Bacon, one of the members on the Expedition, and he has had the valuable assistance of Mr. Robert Koldewey, one of the most eminent of living archæologists, who also took part in the original investigations.

If two hundred subscribers can be obtained, the publication will be at once begun, and it is hoped that it will be completed within a short time.

A prospectus can be obtained, and subscriptions may be sent to Charles Eliot Norton, Cambridge, Mass.; John Williams White, Cambridge, Mass.; Francis H. Bacon, Milton, Mass.; or William Fenwick Harris, Treasurer of Mercer Circle, Cambridge, Mass.

The edition is to be limited to five hundred copies, to be divided between Europe and America. The work will not be reprinted

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This Society was founded in 1883 by Amelia B. Edwards, R. Stuart Poole and Sir Erasmus Wilson; the American Branch, now the national representative of the Fund, being formed late that year, by William C. Winslow. Its discoveries and other labors in Egypt relate to the settlement of obscure questions of the highest importance, touching the pre-pyramid and pre-historic times, the "Hyksos" conquest, and the origin and growth of language, science, industries and arts. They relate to Biblical sites, New Testament corrobations, hitherto unknown classical writings of the great authors, and the life man led in remote as well more particularly in Ptolemaic times. The results from the explorations appeal to every department of learning, and are of universal interest. The books are popular as well as scholarly, and the illustrations will delight every tourist upon the Nile that appreciates the monuments and the scenery.

Three distinct departments of the Society perform its work in the field, and each publishes its annual volume; besides which the Archæological Report, an artistic *brochure*, summarizes and reviews all discoveries, and all published in Egyptology for the year. In the chief department, that of the FUND itself, the sites of famous cities have been identified; the Biblical Pithom-Succoth, the city of Goshen, the Greek Naukratis, and Daphnæ have been discovered; statues and inscriptions, papyri, and beautiful objects in bronze and other metals, as well as in porcelain and glass, have been found; new and unexpected light has been cast upon the ancient history of the Hebrews; the early stages of the Route of the Exodus have been defined, and its direction determined; most important chapters in the history of Greek art and Greek epigraphy have been recovered; Ahnas, the Hanes of Isaiah, has yielded interesting monuments; Tell Basta, the Pi-Beseth of the Bible and Bubastis of the Greeks. has afforded ruins of peculiar significance

and grandeur, inscribed with texts of especial value; and the excavations of the ruins of the temple built by Queen Hatshepsu, at Deir-el-Bahari (Thebes), mark a distinct and brilliant epoch in the history of exploration in the Valley of the Nile. The discoveries at Deshasheh relating to the fifth dynasty era, and in the cemetery of Denderah, and at Behnesa (Oxyrhynchus) of thousands of papyri, including portions of the New Testament and classical writings of the greatest authors, not only prove the value of original discovery, but the astonishing archæological richness of the soil of Egypt.

THE ARCHÆOLOGICAL SURVEY OF EGYPT.

The Archæological Survey of Egypt, organized as a special fund in 1890, is of incomparable importance in many ways, and, in view of the wholesale and irreparable destruction of sculptures by Arabs, tourists and dealers in "Antiques," needs to be pushed vigorously forward The tombs of Beni Hasan and El Bersheh have now been scientifically surveyed, and their scenes and texts copied with absolute accuracy and in fullest detail. The pictures of life, "as it was," 2500 B. C., are historically of great value.

The Archæological Institute of America passed a vote indorsing this work.

GRÆCO-ROMAN BRANCH.

This department of the Fund, established in 1897, is specially devoted to the discovery and publication of remains of classical antiquity and early Christianity in Egypt. The remains already published include the earliest known texts of St. Matthew and St. John; the Logia or Sayings of Christ; a new poem by Sappho, and a mass of fragmentary literature by the classical masters, and of documentary and epistolary papyri which illumine the political, business, social life of that age for our instruction and delight.

A volume of about 300 quarto pages with illustrations will be published annually from these and future collections of papyri. Classical scholars and professors at American Universities are urged to support this important branch of the Egypt Exploration Fund.

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I. The Store City of Pithom. Thirteen plates and two maps. Price, $5.00. (Ed. exhausted.)

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The Archæological Survey Fund and the Græco-Roman Branch are distinct departments and require separate subscriptions, which are separately acknowledged in the Annual Report. A subscription of $5 to either Fund will entitle the subscriber to the annual volume of that Fund, and a donation of $125 will constitute life-membership.

The publications of the FUND are forwarded to libraries and individuals free of duty and postage. The volumes are handsome *quartos*, embellished with photographs, photogravures, phototypes, photo-lithographic plates, and sometimes with colored plates, especially to illustrate facial and architectural characteristics.

Antiquities are now distributed among American Museums by the London Committee *pro rata* of the combined subscriptions received through the national office (59 Temple Street, Boston), *and* local organizations. All subscriptions from every source form the basis for distribution and the apportionment of "objects" is sent *direct* to each museum from London. To subscribe through a local organization rather than through the national office does not thereby increase the apportionment. The national office alone represents the unity of the Society in the United States, and it is a matter of patriotism as well as of finance to maintain it.

The national office alone has the *data* of past subscriptions and records of the American Branch, where, too, may be seen copies of all our publications. Without endowment, the Society depends on subscriptions or donations to continue its work. All services by honorary officials for the FUND are a gratuity.

Inquiries, orders for books or circulars, may be addressed to the EGYPT EXPLORATION FUND, 59 Temple Street, Boston, Mass., where the Secretary, Mrs. Marie N. Buckman, is in charge. Checks may be made payable to Francis C. Foster, Honorary Treasurer. All official and personal letters for myself should be addressed to me as below.

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This Society was founded June 22nd, 1865. It was established on the following basis:

1. It should not advocate or attack any form of creed or doctrine.
2. It was not to adopt or to defend any side in controversial matters.
3. It was to be conducted on strictly scientific principles.

These rules have been jealously observed.

The best guarantee of the accuracy of the work done is found in the names and positions of the officers who have carried it out, and of the travelers who have sent their observations to the committee. Among them are Gen. Sir Charles Wilson, K. C. B., K. C. M. G., F. R. S., LL. D., R. E. (the Surveyor of Jerusalem and Sinai); Gen. Sir Charles Warren, K. C. B., G. C. M. G., F. R. S., R. E. (who conducted the Excavations of Jerusalem); Col. C. R. Conder, R. E. (Surveyor of Western Palestine and of the east country, unfinished); Gen. H. A. Kitchener, C. M. G., R. E (Surveyor with Col. Conder); the late Major Anderson, C. M. G., R. E.;

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Although the Society is not a religious society, strictly so-called, its work is especially for Bible Students, and its supporters are found among ministers and others, who see in the results of the explorations confirmations of the truth of Scripture.

In the course of its existence, the Society, with limited funds at its disposal, has done an immense amount of work, and published the results in books, papers, maps, plans, and photographs, for the benefit of its subscribers, and also for the advantage of all students of the Sacred Scriptures.

Among its chief operations may be enumerated the following:

1. EXCAVATIONS AT JERUSALEM.—These were conducted by Sir Charles Warren, and had very remarkable results. Jerusalem is now proved to be, to a great extent, a buried city, and the ancient foundations are in some places a hundred feet under ground. The walls of the Temple enclosure have been examined down to the foundations, and the original masons' marks found upon them. The contour of the rock, showing how the city was situated before the valleys were filled up, have been ascertained. In consequence of these discoveries, many questions of topography, and all Bible references to locality, are now viewed in new light.

The Excavations at Tell el Hesy having been brought to an end, the Committee obtained from the Sublime Porte a new firman for carrying on excavations at Jerusalem. These were made by Dr. F. J. Bliss, and have led to very valuable discoveries.

Full account of these researches will be found in the *Quarterly Statements* of the Fund.

2. THE RECOVERY OF THE SYNAGOGUES.—Ruins of many of these structures still stand in Galilee. They have all been planned and sketched. The building in which Christ taught the people could now be reconstructed.

3. THE SURVEY OF WESTERN PALESTINE.—This work, occupying ten years, was carried out by Major Condor, R. E., and Lieut.-Gen. Kitchener, R. E. Before it was undertaken, many parts of Palestine were a *terra incognita*—some names were filled in conjecturally, and 360 Scripture places remained unknown. But now we possess a map, on the scale of one inch to the mile, as beautifully and accurately executed as the Ordnance map of England. In the course of Survey, 172 of the missing Biblical sites were recovered and fixed.

4. THE ARCHÆOLOGICAL WORK OF M. CLERMONT-GANNEAU.—Among the illustrations of the Bible furnished by this learned archæologist may be mentioned the Discovery of the stone Zoheleth, the Inscriptions at Tell Jezer (Gezer), the Inscribed stone of Herod's Temple, the "Vase of Bezetha," the ancient Jewish cemeteries at Jerusalem and Jaffa, &c. The famous Moabite Stone, the Inscribed Stone at the Pool of Siloam, the Hamath Inscriptions, and the Cromlechs and Dolmens of Moab, are archæological discoveries of incomparable importance due to other explorers. Casts and photos of these are on sale.

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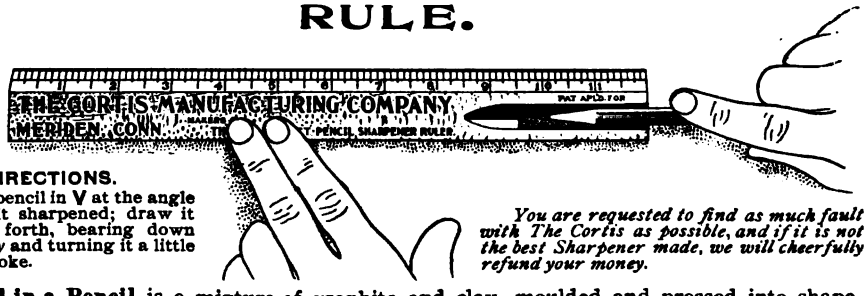

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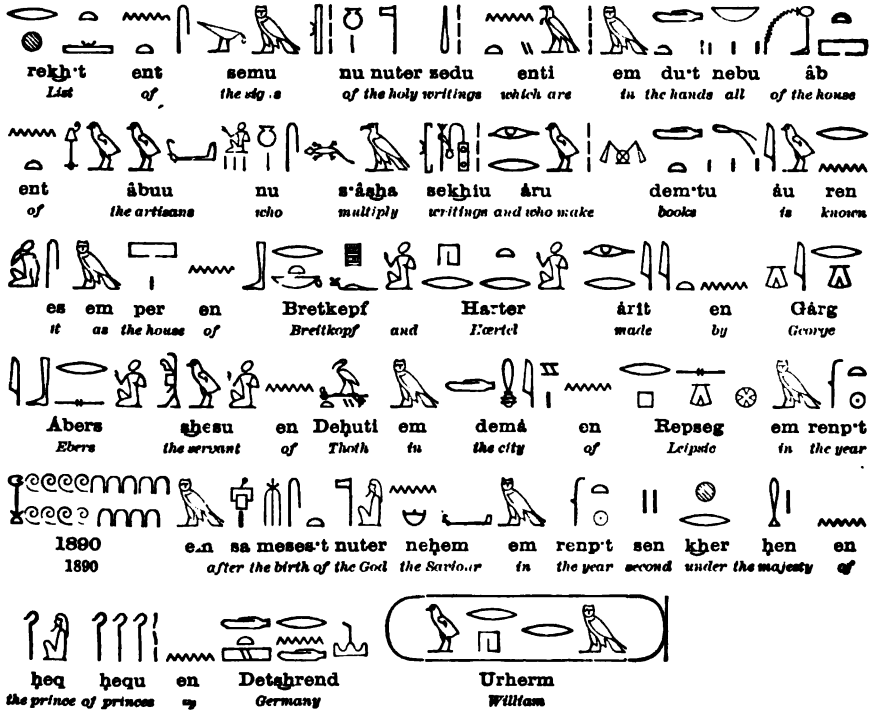

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Biblia.

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The New Hebrew Manuscripts of Ecclesiasticus.

THE Clarendon Press has recently published fac-similes of all the at present known fragments of manuscripts of the Hebrew version of Ecclesiasticus, and scholars are thus able to for themselves come to a conclusion in respect to the controversy as to whether these texts represent a more or less perfect specimen of the original Hebrew book ; or merely an attempt by "some Persian Jew of about the 11th century" to retranslate, into the original Hebrew of Ben Sira, the Greek or Syriac versions of the book which were all he then had to assist him in the work. As is well known, the theory of a retranslation was upheld by Professor D. S. Margoliouth, M. A of Oxford and for a time supported with certain reservations by M. Isidore Lévi, of Paris : whilst the Hebraic scholars of Cambridge and almost all others upon the continent of Europe argued strenuously for the Hebrew being a recension of the original text. The arguments for the authenticity of the Hebrew version were not only based upon comparisons of the two earliest discovered of the new manuscripts with the Greek and Syriac versions, and their internal evidence from the nature of the

Hebrew text there present: but upon the fact that these new texts correspond almost absolutely in several instances with the quotations of Ben Sira, by Saadiah, who wrote about A. D. 931, with Jose Ben Jose of the 7th and 8th century and with the Babylonian Talmud which may be an earlier composition. There was also the difficult fact for Prof. Margoliouth to explain, that the Hebrew gave many verses not to be found in either the Greek or Syriac, and these mostly it was evident, were not interpolations but integral parts of the perfect text, as they completely explain the other versions. Also the Greek and Syriac have verses the newly found Hebrew manuscript omit, and it was extremely difficult upon the hypothesis of the new Hebrew texts being a retranslation from the Greek and Syriac to suggest why the translator should place verses in his Hebrew text undiscoverable in the two versions he used, and omit others that they both possessed. Finally, although the Hebrew sometimes is more akin to the Syriac, and sometimes to the Greek, it is invariably the most coherent and complete.

It must be borne in mind that the whole controversy has been waged around the fragments of two Hebrew manuscripts of Ecclesiasticus, named A and B. The new Cambridge fac-similes, however, present us with portions of four manuscripts, of the two additional ones C and D: four pages are extant of C and one of D.*

Small in quantity as these five additional pages are, yet they apparently suffice to settle finally the originality of the Hebrew of Ben Sira which the four manuscripts present, as against the retranslation theory.

When some two years ago the manuscripts A and B were published, the text of B was remarkable because of its presenting a number of marginal notes. It was these notes which perhaps formed the chief basis for Professor Margoliuth's idea of a retranslation back into Hebrew, because sometimes they corresponded with variants wherein our Syriac text differed

*Some French scholars in their discussion of these questions have considered C to be the single page manuscript and D the four page one, but the Cambridge Editors reversed this lettering.

from the Hebrew, and sometimes with others where the Greek text did so, and he argued that these notes were therefore marginal memoranda derived from the two versions the translator was using. Now, however, in the fourth Hebrew manuscript, D, we find the origin of some of the B manuscript marginal notes, for where the Hebrew D differs from the main text of B it is generally in the very sense of these notes. It is now evident that the scribal marginal notes upon B were derived from the Hebrew text of the family of manuscripts of which D is an exampler, and the hypothesis of Professor Margoliouth that he supplied them from the Greek and Syriac versions falls to the ground.

Again when by comparing the Syriac and Greek texts with the two first-found Hebrew ones, A and B only, there are difficult divergencies of the versions from the Hebrew almost inexplicable, but directly they are collated with D it is evident they arise from the Syriac and Greek being derived from an original version of the Hebrew text of the type of D.

Passing to the new four page manuscript C, this is a slightly abbreviated Hebrew text; the redundant verses expressing absolutely similar concepts being omitted, and some of these are the very ones absent in the Syriac version. Again the text of C nearly always approximates to A where it differs from B. Finally, it is important to note that some of these four manuscripts overlap each other; that is to say, present duplicate versions of the same verses of Ecclesiasticus. Thanks to these four Hebrew texts doing so, we can now assert that they are certainly variants of an Hebrew archetype and of it probably the nearest type is the verses of D. Also that its text as illustrated also by that of C. approximates nearest to the Hebrew original which formed the basis of the Greek and Syriac renderings.

No other conclusion then is possible than that we have here four manuscripts of the Hebrew of Ecclesiasticus as known from the 7th to the 10th century; and not a retranslation of the 11th century, but how far they represent the original Hebrew only further study can say.

The effect of the acceptance of these Hebrew texts as representative of the original Hebrew of The Wisdom of Ben Sira, upon questions connected with what is termed the "Higher Criticism" is rather damaging to it, but need not be considered here. Suffice it to indicate its value by pointing out that the concepts and the language of Ben Sira differ greatly, it may be said absolutely, from those of any writer of the canonical Old Testament, showing that between his era and whoever may have been the latest of Old Testament authors, there was a considerable lapse of time- Yet according to the new critical theories some of the Old Testament books, or portions of them. were composed at practically the very time of Ben Sira.

The tendancy of the new discovery is therefore certainly to substantiate the views of those scholars who incline to assign a higher antiquity to the composition of the Old Testament books than the dates the "Higher Criticism" have recently assumed.

JOSEPH OFFORD,
Member of the Society of Biblical Archæology.

A New Early Christian Document.

THE remarkable recovery of the long sought for work, known as "The Teaching of the Apostles" or the "Didache," some sixteen years ago and the importance of the document for the history of the earliest years of Christianity is well known. To all who have studied the subject it will be remembered that the first portion of the treatise which may be termed the "Two Ways" was supposed by some to be a separate work, to which the remainder of the "Didache" was added. Such a work had been mentioned by Patristic writers and often quoted, indeed so frequently, that before the discovery of the "Didache" a German scholar had endeavored to restore it by selecting and arranging the quotations. With the "Didache" in addition, Professor Harnack again agreed in favor of an earlier and separate origin for the "Two Ways," and since 1886 it has been hoped that that little work might be found by itself, thus

proving its distinct existence. This has now most happily been accomplished and published at Freiboring, by Herr I. Schlecht, with the title of "*Doctrina XII Apostolorum una cum antiqua versione Latina prious partis de Duabus Viis.*"

It is an 11th century manuscript, and coincides almost precisely with the little book as known from the Greek "Teaching of the Apostles;" the earlier restoration, and a Latin fragment previously known. It is one of the most interesting literary finds of the closing century and will enable a full appreciation of the treatise which may be of prechristian Jewish origin to be made. If it was Jewish as suggested, it was of course utilized by the Christian composer of the "Didache." We hope to return to this subject upon a future occasion, when Dr. Schlecht publishes his commentary and scholars have further considered his Latin text more fully.

JOSEPH OFFORD,
Member of the Society of Biblical Archæology.

Noah's Ark.

THE following communication was made to the London *Times*, by Professor C. H. W. Johns, of Queen's College, Cambridge:

Many readers of *The Times* would, I believe, be interested in a fresh witness to the Chaldæan tradition of the Deluge. The best-known account of this tradition is contained in the late George Smith's "Chaldæan Genesis." There was given the first connected account of the Assyrian version of the old Babylonian myths concerning the Flood. This version has been drawn up for the library of Ashurbânipal, the last great King of Assyria, and had been brought by Sir Henry Layard from the ruins of Nineveh. A more complete edition, consisting of all the fragments of the story, preserved in the British Museum, has been published by Professor Haupt.

Unfortunately, the lines which once recorded the dimensions of the Ark are defective, and, though Professor Haupt con-

siders it probable that the length was 600 cubits, while the breadth and height were both 120 cubits, we have no certainty about the length. By assuming that the measure named in the text really denotes a half cubit, as was once held by Professor Oppert, the conjectured length would agree with the 300 cubits of the Biblical narrative.

Now, one of the tablets, probably also once in King Ashur-bânipal's library at Nineveh, appears to give a different estimate of the dimensions of Noah's Ark. It is catalogued as a "list of animals of certain measurements, etc.," and was recently copied by me for my "Assyrian Deeds and Documents," where the cuneiform text will appear as No. 777. A closer examination of the contents has made me think they deserve to be more widely known.

There is no distinct statement on the tablet that the measurements refer to the Ark, but I fail to see with what else the figures given could be concerned. The first three lines read simply, "390 cubits long, 150 cubits broad, 660 cubits high." The whole tablet is written in the ideographic style, and some of the ideograms used are not to be found in published "lists of signs and ideograms." But these lines employ only such signs as are well known from their use in the historical inscriptions, and I assign to them the meanings which they always have in such texts as concern the dimensions of buildings.

But this would be a very large building indeed. The great Temple of Merodach at Babylon, by many identified with the Tower of Babel, was only 180 cubits high. If we consider these dimensions as those of a tower, it must have been nearly 1000 feet high. Such a height could only be that of a mountain. Then it would be difficult to account for the presence of the animals recorded below. There were no animals kept in the Tower of Babel, so far as we are told. The animals whose names can be recognized are not such as we have any reason to suppose were kept by the Kings of Nineveh in a menagerie or zoological gardens.

The mythical character of the building seems evident. The next two lines give other dimensions, in precisely similar terms

to those used in describing the terraces, or platforms, on which the Kings erected their palaces. Interpreting the signs in the same way as is always done in such cases, the substructure of this strange building was 410 cubits across and 788 cubits along its side. There is no suggestion of a height.

Now the Ninevite version of the Chaldæan tradition, above referred to, contemplates the Ark as a "house" on a "boat," or raft. It may be questioned whether in these texts "height" necessarily means "vertical height." If not, we may suppose a boat 788 cubits in length over all and 410 cubits in breadth amidships, carrying a box-shaped house 660 cubits long, 300 cubits broad, and 150 cubits high above the deck. It is possible that the roof sloped from a central ridge. Also the dimensions given may be those of a rectangular raft. In either case there would be a free space, ten cubits wide along the sides, and 64 cubits wide at the end, to serve as a "deck promenade." If we prefer to take 600 cubits as the height, part of this may have been submerged; but in any case we should have a curious shape for an Ark, though one quite admissible for an imaginary temple tower.

The animals named, so far as I am able to recognize their ideographic descriptions, are dromedaries, camels, horses, mules, asses, both male and female of each species, forming one group; then oxen and cows of various sorts, sheep, goats, antelopes or gazelles, hares, with their young ones, and of both sexes, forming a second group. The first group seem to be the animals, man's helpers and servants, the second group are possibly those clean animals used for food. It may be noted that the antelope or gazelle is frequently depicted as associated with Ishtar, or Venus, who plays such a prominent part in the tradition of the Flood. No numbers are given, in marked contrast to the Biblical narrative, but there were evidently pairs in the first group, and it would not be difficult to make out seven for the bovine race and sheep. In the many herd lists of Ninevite kings, the numbers of each sort are of course always given. Hence we can scarcely think of the animals in a farmyard.

Then follows a list of birds, most of which are not yet to be identified with any certainty, though nearly all the ideograms occur also in the lists of offerings made to the gods. Such birds were in all probability used for food. The list ends "with the dove, the swallow, the raven." Now, in the Ninevite version of the story, Noah sent forth, when the waters began to abate, first the dove, then the swallow, then the raven. The order is the same. The raven would hardly be kept in any domestic establishment; few of the other creatures, except perhaps antelopes, would be kept in a menagerie.

The extraordinary dimensions of the building, the singular selection of animals, as remarkable for its omissions as for its contents, seem suited to no other explanation than that we have here a summary estimate of the size and contents of Noah's Ark.

I may add that the shape of the tablet is unusual, one side being flat, the other convex, The contour is a long oval, like that of a pressed fig. The writing reads the same way on both sides, contrary to the usual custom of the scribes who "turned over" from top to bottom, not from left to right, as we do, and as in the case of this tablet. The text is a sort of palimpsest, in that several lines are written upon partly erased characters. The ideographic style seems to indicate that this was an extract or abstract from a larger and probably older work.

A Unique Temple Found.

From *The Egyptian Gazette.*

THE excavations now being carried on at Abousir (anciently called Busiris according to Pliny), under the supervision of Herr Schäfer and Dr. Borchardt, have led to a discovery of a unique kind. The attention of these explorers was first attracted to the spot by a hieroglyphic inscription in the Berlin Museum, which contained a reference to an obelisk and temple situated, as they judged, in this locality. They were fortunate enough at the commencement of their operations to strike the right place and find their anticipations confirmed. Their

labors have brought to light the ruins of an obelisk and temple of the fifth dynasty, both standing in a courtyard of considerable extent. The temple was dedicated to Ra, the Sun God, and was probably erected by Seshep-ab-Ra, a king of the fifth dynasty, whose cartouche is found on a fragment of the ruins. The king himself is said to have been buried in one of the neighboring pyramids.

This temple is at present the only one of its kind known, and little is left of it but ruins, and there is some evidence to show that it was destroyed in very ancient times, probably for other building purposes. A pot of gold and silver coins of Philip and Alexander, which was discovered hidden among the debris, points to the conclusion that at the commencement of the Ptolemaic period the ruins were even then buried in the sand. There is, however, much to interest an Egyptologist. The dominating feature must have been the obelisk, of which the core of the lower masonry, or pedestal, is almost all that remains. One or two casing stones are still in their original positions, which shows that the ground course was of red granite, the upper of white limestone. On the east side of the obelisk a massive alabaster altar has been found in situ almost in a perfect condition. The centre block is a very massive circle, set in a large square with a step leading up to it. At the end of the courtyard, on the northeast side, are nine large basins, nearly perfect, of the same material as the altar. Holes in the bottom were evidently for carrying off blood or water; in their brims smaller holes have been drilled, the use of which can only be conjectured, being possibly for illuminations on ceremonial occasions. Seven more basins similar to these have been found, but they are of limestone, under the obelisk on the northern side. Of these one appears to be in situ, and the rest, though they have been shifted, were no doubt ranged beside it. Parts of the old limestone pavement remain, and on the portion that lies between the obelisk and alabaster basins shallow grooves have been cut with a slope toward the latter, seemingly intended as gutters to carry off water or blood from the altar.

The temple and obelisk are surrounded by a high, square wall of limestone, on the southeast side of which an inner passage ran round from the entrance to the south side of the obelisk. Here it turns at right angles and leads apparently beneath the obelisk. At this point the explorers are now at work, and some interesting discovery may await them. Ruins of a row of chambers are to be seen on the northeast side of the courtyard, probably intended for storing the sacred vessels and other garniture of the temple. A stele has just been found. It is much broken and of granite, but without any inscription or cartouche; but that was not an uncommon thing in the fourth or fifth dynasty. Two were found close to the Pyramid of Medum, but no inscriptions are on them. A large number of fine friezes have been found among the ruins, which have been distributed between the museums of Ghizeh and Berlin. Beyond the temple inclosure are traces of a town and a smaller temple, but these have not yet been investigated. Outside the temple wall, and lying close beside it, is another unique find—that of a large sacred boat made of mud bricks. It has not been entirely dug out, and the meaning of its being there is not yet known. It may have something to do with the Egyptian doctrine of the body after death being conveyed in the sacred boat to the other world, as we so often see pictured on the walls of temples.

Those Jar Handles.

To the Editor:

In the May number of BIBLIA, p. 64, is an article by Dr. Theodore F. Wright, referring to jar handles from the recently excavated sites of the Palestine Exploration Fund, some fifty of which appeared in the January *Quarterly* and the rest in April. In the following paragraph he gives his solution of the inscription on the jar handles:

"I lately found one in a museum marked as having a Phœnician inscription. Upon examination the inscription was immediately found to be Greek and to contain in *three* lines the

two words Men Foros hyakinthinos. I take this to mean the *name* of the wine maker and the quality of his wine, but await what Mr. Macalister says when he explains his handles on which the second word occurs several times."

In February BIBLIA the same writer suggests that the inscription (beetlelike form) on the handles to be "clearly the name of some town from which the jar came, and the word may mean "for the king," or "for Moloch," or some deity . . . . . I can see nothing better to suggest than that this is the symbol of Beelzebub, though that may seem a rash guess. "This second reference to jar handles was read before the American Oriental Society, by the above named writer.

What does the inscription mean? Dr. Wright has evidently been led astray by the inscription being written in Greek letters. It is simply a Latin inscription written in Greek letters—pure unsophisticated Latin not Greek. The jar handle was part of a "jar vessel measure of hyacinthinos," and the *three* words in three lines—*Men Foros hyakinthinos*—mean nothing else.

MEN is the old root from which we derive *mens*, *mentis*, *mensio*, *mensor*, *mensura*. The root *met* appears in Latin in this form of *men*, whence comes the part *men-sus*, *men-sor*, *men-sura*, *men-sis*. The Sanscrit root is *ma*, the final dental letter appears in Greek and German: in Greek *met-ron*, and in Gothic *mat* to measure, English *meas-ure*.

FORUS, the middle word is the old form of forum, and means "a vessel for pressing and holding wine" (*M. Terentius Varro*, R. R. I. 54: *L. Jul Moderatus Columella* XI. 2, 71, both writers on husbandry).

Hyacinthinos, the third and last word in the inscription, is a Latin word and name, and not Greek, and may probably have been intended to designate the wine the jug or vessel contained, as to quality or quantity, namely *red wine*. It was customary to distinguish this quality or quantity of wine by markings resembling the letters AI, which when badly marked might easily be mistaken to resemble the beetleform, as referred to above. The hyacinth is generally understood by good Greek and Latin scholars to mean the *Red Lily*, Lilum Martagon,

which is usually and curiously spotted. The three mysterious words in Greek letters, and in three lines mean:

MEN—a measure of red wine.

FORUS—a vessel to measure wine.

HYAKINTHINOS—red wine.

The writer of the inscription has very correctly substituted the Greek letter *k* for the Latin letter *c* sounded hard as in *care*. The jars were usually marked with markings to denote the measure and quantity, with the letters AI; just as our merchants mark their goods with A1, to denote their best quality.

S. BESWICK, C. E.

Hollidaysburg, Pennsylvania.

The Damming of the Nile.

From the realms of old Rameses, from the fable land of Nit,
Where the river horse is sunning, and the vultures slowly flit;
From the sacred halls of Isis by the pyramidal pile,
Comes a murmer and a protest 'gainst the damming of the Nile.

From Assouan to Denderah, by the obelisk of Mu;
From old Memphis to the Delta, whence the shocking rumor flew.
Every river reed is hissing to each angry crocodile,
All condemning, all objecting to the damming of the Nile.

And the jackals and hyenas, trotting 'round with motions brisk,
Raise their heads and howl demurrers to Old Luna's yellow disk;
While the camels get their backs up in an agonizing style
As they hump along in anger o'er the damming of the Nile.

They are calling to Osiris and to Baal and Nefer Tum.
All the mystic gods invoking with the chanting and the drum;
And they pray to Pash, the mighty, in this bitter hour of trial,
By each sacred beetle swearing 'gainst the damming of the Nile.

All the mummies are awaking in their wraps of fragrant myrrh.
There's a rustle and a stirring and a gentle, spicy whirr;
All the Pharaohs and Thotmes are arousing file by file—
And the very Sphinx is scowling at the damming of the Nile.

Palestine Exploration Fund.

As has been done in all cases, a book is in preparation to give an account of the recently completed work at Tell-es-Safi and neighboring places. This literary work requires some postponement of the next work in the field until the explorer has made the manuscript ready for the press. To those who are impatient of any delay it may seem that the accounts of work as they appear in the *Quarterly* are sufficient, and that the publication of a separate volume is a waste of time and money. Perhaps it is unnecessary if the volume be virtually a reprint of what has already been made known, but it is very different when the explorer reviews the whole amount of information obtained and presents in compact form his final views. Then things have their right proportions. Then errors made at first sight can be corrected. Then the relatively unimportant details can be eliminated. Then discriptions can be given final reading. Then much more full and perfect illustrations can be furnished. In other words, if an excavation is worth making at all, it is worth working up into a volume.

We may sure expect the volume on which Mr. MacAllister has been engaged, and it will be found to contain important data not given in the letters to the *Quarterly* and also wholly new illustrations. I cannot yet give the price, but shall be prompt in doing so when informed.

The interesting inquiry arises, are there any parts of the Bible lands that have not been sufficiently explored on the surface? Or we may ask, is the work begun by Dr. Edward Robinson and carried on by many others, so far completed that no further journeys of that kind are likely to be of service to the cause of Bible geography? If we think of all the Bible lands, we shall at once see that a vast amount of just such work still remains to be done. If Egypt has been thoroughly explored on the surfact, what can we say of Arabia, except that it is mainly *terra incognita?* If Palestine west of the Jordon has been carefully gone over, does not much remain to be done on the east? Of the great region of the Wilderness of Paran we

know very little; of Syria, very little; of the vicinity of Palmyra, very little.

We may apply the test of the three fold work of exploration, survey and excavation. The explorer goes first, identifies places, and describes present conditions. The surveyor goes next, and the result is an accurate map. The excavator goes last upon the ground and completes the work, if he goes thoroughly; but if he is not thorough, the place still hides its treasures. Obviously exploration will be done first, surveying after some interval, and excavation after a long interval. Instead of talking about ending this work we are as yet only talking about its beginning. Except in Egypt we are still only beginning it, and even there it would be a rash man who would set a probable date for the ending of research.

It is because we have so much to do that an intelligent person will take this up as a large and long task, will go on undiscouraged in a season of work not especially successful and will see to it that it is provided for in his will. The Rev. Walter Gardner Webster set us a good example when he left one thousand dollars of his moderate fortune to carry on the work. The government demanded a tax of seventy-five dollars and collected it, but it has now refunded it as illegally assessed, and the fund will stand just as Mr. Webster intended and will pay its annual interest to keep on the work.

As there has been inquiry for a relief map of somewhat smaller size and cost than the one made by Mr. George Armstrong, I am happy to say that he has recognized the need and is already engaged upon one of only half the size. There are other relief maps, but they are never made so thoroughly and are therefore less exact. A small map can be pressed into form, but it will not retain it, and the only satisfactory one is built up step by step, as Mr. Armstrong does, until a mould can be made, from which plaster casts are taken and then painted by hand and with great pains.

It is a matter of sincere satisfaction that M. Clermont Ganneau is contributing again to the *Quarterly*. Although he gives his views somewhat positively, he is easily first in his

field of collecting and deciphering inscriptions, and his papers will stimulate the work of others.

Knowing as I do the next city to be excavated and feeling that it is an admirable choice and will rouse much enthusiasm, I am eager to have all our friends know, but they must wait for the official announcement in the July *Quarterly*. I can assure them that they will be well pleased and I shall hope that we may have in consequence an increase of receipts.

THEODORE F. WRIGHT,

Hon. Sec'y for U. S.

42 Quincy St., Cambridge, Mass.

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Book Reviews.

FOUNDATION RITES WITH SOME KINDRED CEREMONIES. A contribution to the Study of Beliefs, Customs and Legends, connected with Buildings, Locations, Landmarks, etc. By Lewis Dayton Burdick.

In the early history of mankind, religion was made up of a series of acts and observances, the correct performance of which was necessary or desirable to receive the favor of the gods, or to avert their anger. The help of the gods was sought in all matters, without distinction, that were objects of desire, and could not certainly be attained by the worshippers' unaided efforts. The power of a god was not conceived as unlimited, but it was very great, and applied to all sorts of things that men could desire.

The early man found himself surrounded and overruled by forces, the nature and laws of which he was quite ignorant of, and he was very apt to interpret them, more or less clearly, as the work of some being of like passions with himself, but vastly more powerful, whom it was his interest to propitiate. The laws of nature were not understood, and almost everything unusual, therefore, belonged to the sphere of miracle, which everyone explained according to his own ideas. When we consider that at the present day the great majority of mankind are entirely incapable of instituting a scientific enquiry into truth, or following out well-known and well-defined intellectual processes, and that a superficial education makes the mind a ready receptacle for every kind of imposture, it is not to be

wondered at that for thousands of years the people were given up to delusions of all kinds; that they were surrounded with familiars, gorgons, chimeras, ghosts of all sorts, and divinations, agromancy, chiromancy, augury, oracles, interpretation of dreams, sorcery, and astrology.

It is interesting to study the ceremonies, customs, and rites of the early peoples, for the primitive significance of many ceremonial institutions can only be understood by a careful study of primitive rites and ceremonies. In those early times God communicated with the people through their religious rites, prayers, and offerings, as they were not capable of a spiritual intercourse with the Almighty. Belief counted for much less than it now does, and a man's religion consisted in the religious acts he did, and not the belief or thoughts he cherished about his gods.

In all parts of the world, and in all religions, from the lowest upward until we reach Christianity, sacrifice has been an invariable feature. Men have offered to their gods the best things they had, the fruits of the earth, the flocks and herds which made up their wealth. In this way the relation with the deity was renewed, if it had been slackened or broken, or strengthened and made sure. From the simple and child-like notion of establishing a certain and kindly relation between the invisible powers and man, by the yielding up on the part of the latter a certain more or less precious portion of what the power had given him, there grew up the theory that the divine revenge was to be gratified, the divine vanity flattered, and the deity made as generally pleased as could be by holocausts of human beings.

Why sacrifice is the typical form of all complete acts of worship in the ancient religions, and what the sacrifical act means, is an involved and difficult problem. Robertson Smith in his *Religion of the Semites*, has treated this subject very fully, not only that of sacrifice, but of many institutions which may be called fundamental. He shows that the history of religious institutions is the history of ancient religion itself, as a practical force in the development of the human race, and that the

articulate effort of the antique intellect to comprehend the meaning of religion, the nature of the gods, and the principle on which they deal with men, take their points of departure from the unspoken ideas embodied in the traditional forms of what may be called foundation rites.

Mr. Burdick in the work before us, has considered briefly many of these rites, beginning with human and animal sacrifice, and showing that they survive after the decay of specific beliefs out of which they grew. Mr. Burdick makes no pertense that the subject of foundation rites is exhaustively treated. His book contains a collection of such material pretaining to these and kindred ceremonies as the writer has found in his readings, and he refers to some one hundred and twenty-five writers, or which seemed to throw light on the relationship between primitive customs of more barbarous people, and such adaptations and modifications of them as survive in later and higher civilization.

Mr. Burdick believes that none of the lowest tribes of which we have any knowledge, have been found without some religious belief. To some of these peculiar ideas of spiritual beings among primitive people, the author traces the origin of human sacrifice as a foundation rite. He explains that a large amount of evidence goes to show that this custom, at certain stages of civlization, has been almost universal in the world's history. "Although the barbarous features have gradually faded away with the enlightenment of the people, traces of it are yet found among savage races, and survivals of it are conspicuous in the popular ceremonies of the most highly cultured nations."

Mr. Burdick in other chapters treats of images, shadows and spectres, relics, circular monuments and symbols, sacred colors, pillars and sites, and landmarks and boundaries, and he shows that these primitive rites was to secure the safety of a new building, to propitiate the Earth-Spirit. In modern times it is customary to have the foundation stone laid with some public ceremony, deposits made of public records, etc., and religious services are often connected with the ceremony. Among prim-

itive people the custom was to make human sacrifice on such occasions. The foundations must be laid in blood. Mr. Burdick's work, while not exhaustively treated, forms a very compact and readable book on a very interesting subject.

(New York. The Abbey Press. 114 Fifth Avenue. 12 mo. pp. 258. Price, $1.50).

Grabfunde des Mittleren Reices in den Koeniglichen Museen zu Berlin. Der Sarg des Sebk-o; ein Grabfund aus Gebelen. Herausgegeben von Georg Steindorff. Berlin: W. Spemann, 1901. (Heft. ix of *Mittheilungen aus den Orientalischen Sammlungen der Koeniglichen Mus[illegible]en zu Berlin.*)

In the Egyptian collection of the Berlin Museum, as in the British Museum, the Museum of the Hermitage, and the great collection at Cairo, there are examples of the wooden coffins of the Middle Kingdom elaborately painted inside with figures of the funerary equipment of the deceased—food piled on mats, cloth, clothing and jewelled ornaments, badges of authority, and weapons of war and of the chase. The names of the objects being attached to most of the figures the philologist is hereby supplied with much valuable information. Magic and ritual text complete the representations; and all, doubtless, was intended, not for mere adornment, but to promote the welfare of the dead. The coffins of Mentuhotep at Berlin form an exceptionally fine example of this class. Each of the three nested oblong wooden boxes bears representations, and the paintings were in excellent condition when found (early in the last century). Fortunately coloured drawings were made of them at the time by the discoverer, for the originals suffered much in their subsequent travels. In 1865 Lepsius published the hieratic texts on these three coffins, and outlines of the paintings; the latter—carefully reproduced in coloured plates—are the subject of a very handsome volume, edited by Steindorff in a previous memoir (1896) of the series to which the present volume belongs.

Professor Steindorff's name is attached to the new publication, which deals with the remaining coffins of the Middle

kingdom in the Berlin Museum, but he was unfortunately prevented from continuing the work personally. Hence we are deprived of several discussions promised in the first part. The staff of the Berlin Museum, however, stepped into the gap. Archæological descriptions are supplied by Professor Erman and Dr. Schaefer, the inscriptions are translated by Professor Sethe, and a special section on the strange forms of the hieroglyphs is written by Dr. Moeller. The single (inner) coffin of Sebk-o came from Thebes in Passalacqua's collection, along with the nested coffins of Mentuhotep. The representations upon it are here rendered in colour on two plates and are very interesting. Apart from food the equipment as depicted on the left side of the coffin shows a mirror (called "see face"), jewelled pectorals in the shapes of a hawk and of a vulture with outstreached wings, and others of more simple form, tassels to hang at the back of the neck, bracelets, anklets, and perhaps a finger ornament—all to be tied on by strings. There is also the curious *menat*, a bunch of beads used in religious ceremonies, dances, etc., intended to be held in the hand, glittering and tinkling with every motion of the holder. At the beginning of this row in front of the mirror, is the symbol of the *ka* or "double"; perhaps this juxtaposition may be connected with the reflecting power of a mirror. The corresponding row on the right side of the coffin shows a jewelled fillet for the head, a headrest, a double article of attire, two forms of head dress, cloth of three degrees of fineness or width, two shirts or tunics elaborately coloured or jeweled, two short tunics or drawers with lions' tails attached at the back, a dagger and sheath: as ememblems of power are shown the whip, two crook sceptres, two animal-head sceptres (*uas*), nine other staves or sceptres, a sort of shield (?), a globular-headed mace, a mace with flattened sharp-edged head, two bows and a sheaf of arrows, and a noosed cord (in the letterpress interpreted as a bow string—probably correctly). At the foot end are two pairs of sandals, one of leather the other of plaited glass; and two ties or girdles named *ankh*, from which the symbol of life (*ankh*) derived its significance; possibly they are here symbolic. At the foot are de-

picted eight vessels of similar shape, but of two different colors, one large white (alabaster?) vessel, and a white stand.

The discoverer's description of the grave of Mentuhotep exists, and such of the objects found with the interment as can now be identified are figured in Steindorff's publication of 1896. The coffin of Sebk-o is unfortunately an isolated relic.

We pass on to another find, from Gebelên, south of Thebes, discovered, according to the Arabs, in one tomb in the year 1897. It consists of four coffins, together with models of a boat, a granary, etc., and bows and arrows. The decorative work is far inferior to that of the Theban coffins, in fact the designs are grotesquely rude, and the forms of the hieroglyphs are abnormal. There are here no long funerary texts as on the coffins of Mentuhotep and Sebek-o, but the shorter inscriptions, well interpreted by Sethe, are not without special interest for the student of Egyptian religion. The ornamentation is only external, and consists chiefly of lines of large hieroglyphs along the sides, eyes painted at the left side opposite to where the eyes of the body would be in the old crouched form of burial, and sandals at the feet. Generally there are one or two scenes. On the coffin of a woman a scene shows her seated, one servant performing her toilet while another brings food from a stand.

The associated objects are a wooden model of a granary in a rectangular enclosure, with eight figures of persons grinding corn, making beer, etc.; a funerary barge and the row-boat to tow it; two figures of servants bearing offerings; a pair of wooden sandals, hardly intended for actual wear; horn bracelets, wooden bows, cane arrows tipped with chisel-edged flint, three clubs—one straight, one curved, the third bent at an angle, twelve models of sacks of corn; also two bowls with base prolonged into a handle, to be used as censers, and a solidly constructed stand of wood. All these objects are represented photographically.

The book is a very handsome contribution to our knowledge of Egypt, and is of many-sided interest. The publication of the material selected by its authors is thoroughly workmanlike and satisfactory.

F. Ll. GRIFFITH.

Man, May 1901.

Archæological Notes.

THE leading article in *The Homiletic Review* for April is by that well known archæologist, Dr. Fritz Hommel, of the University of Munich, Germany. In discussing the "Bearing of Arabian Archæology on Bible History and Literature," he brings out the important fact that at least four new Arabic names of provinces have, through the co-operation of Assyriological and Sabaistic investigations, established themselves in the Old Testament. The first of these, *Ashur*, often—as in Hosea x: 6 and v: 13—designates, not Assyria, but an Arabian province. The second, *Kush*, or more correctly, *Kosh*—as in Numbers xii, where it is used of the Midanitish wife of Moses, and as in Genesis, in the description of the site of the Garden of Eden—designates an Arabian province, and not Ethiopia. The third, *Mosar*—as in Psalm lxviii: 31 and Isa. xx: 5—is not Mizraim, Egypt, but a province of Arabia. So the fourth, *Jareb*—mentioned in Hosea v: 13, and x: 6—is identified as Arabian. The investigations of Babylonian cuneiform inscriptions in connection with the South Arabian have led to these results that will aid in solving some knotty Old Testament geographical and racial problems. Prof. Hommel is abundantly justified in saying:

"But however it may have been, it will henceforth be essential that a Bible student should acquaint himself with the main points of the history and antiquities of ancient Arabia."

In his comprehensive paper on "Vedantism in America," Secretary Illinwood, of the Presbyterian Board of Foreign Missions, gives first an admirable view of Vedantism, from its earliest form in the old literature of India down to its introduction into America by Mohini Chatterji, in his skillfull and attractive translation of the Bhagavad Gita, an eclectic poem found embedded in the great Hindu epic, "The Mahabharata."

THE May number contains an article by Professor A. H. Sayce, entitled, "The Hittites, or the Story of a Forgotten Empire." He relates how a German excavating expedition to the ruins of Babylon recently unearthed, in the palace of

Nebuchadnezzar, in which Alexander the Great died, "a stela containing the first perfect Hittite inscription that has as yet been met with." It was among the trophies from the countries that had been overrun by the great Babylonian conqueror, and promises to be the key for unlocking the treasures of a lost empire. Says Professor Sayce:

"The Hittites had disappeared from history long before the age when the classical writers began to inquire into the past history of the East. Their name survived in the Old Testament alone, and 'criticism' accordingly threw doubt upon their existence. But Oriental archæology came to the rescue, and proved that in this case, at all events, the Old Testament was right and the critics were wrong. First the monuments of Egypt, and then those of Assyria, made it clear that the Khatts or Hittites had once been a powerful nation who had contended on equal terms with the Egyptian empire in the days of the Exodus, and had exercised an important influence on the politics of the ancient Eastern world."

THE huge dam at Assouan is nearly completed. The Nile at this point is over a mile in width, so that a fair estimate of the magnitude of the task may be made. The dam consists of a huge wall of granite, sixty feet in width at the top, ninety feet above low water, and a mile and a quarter in length. A roadway is to be constructed upon the top of the dam, which will afford a means of communication between both banks of the river. The dam is pierced by 180 huge steel sluices. The erection of this barrier will impound over 1,000,000,000 tons of water, forming a lake which will extend up the valley of the Nile. When the sluice doors are opened while the Nile is at high water, something like 900,000 tons of water will rush through them every minute.

One effect of the construction of this dam will be the partial submersion of the historic temples of Philæ. When the scheme was originally projected, these ruins were to be entirely submerged, but an influential body of Egyptologists were successful in obtaining their partial preservation, so that

now the ruins themselves will still be visible above high water.

The stone from which the dam has been built has been obtained from the same quarries which furnished the stone for the temples of Philæ and Cleopatra's Needle. Indeed, many of the granite blocks that have been excavated bear the marks of the Egyptian wedges that were utilized over three thousand years ago. The work is being carried out under the supervision of English engineers, and some 25,000 natives are engaged upon the task, working in day and night shifts of 12,500 men each. During the night the work is carried on under electric light. The laborers receive about a dollar a week for their labor, together with board accomodations, which, although it may appear a ridiculously small wage, is yet about twice as much as is generally paid.

According to the terms of the contract no money is to be paid by the Egyptian government to the contractors until the task is completed. It is estimated that the undertaking will cost $25,000,000, and the settlement of the bill is to be spread over thirty years. The completion of the scheme will add 2,500 square miles to the crop-bearing area of Egypt, which, it is estimated, will be worth $400,000,000 to the country.

UNDER the title *Der Loewe von Babylon*, the German Orientgesellschaft has published a reproduction in colors of the famous lion clay relief, found about a year ago by Dr. Koldewey in the ruins of Babylon. The reproduction is one-half the size of the original, and it is one of the many that made up the frieze along the famous Procession Street of the God Marduk. The dark-blue background with yellow stripes, together with six white rosettes, and the lion in white alabaster clay, form one of the most magnificent specimens of the polychromic art that Oriental antiquities have produced, and the best specimen of the brick enamelling arts of Babylonian extant. Professor Fr. Delitzsch says that the relief serves to demonstrate the close connection between the work of the Babylonians and of the Persians in this line, as is shown by a comparison with the similar unique and splendid Persian lion found in the Louvre.

ONE of the most attractive papers in the May number of *The Century*, is Mr. A. L. Frontingham's description of Priene, the Greek city of the time of Alexander the Great, which has lately been unearthed in Asia Minor. Complete in all its parts and almost untouched since it was built, it reveals with fascinating clearness many phases of Greek life. Of the theatre there discovered the author says:

As excavations proceeded, it became evident that no Greek theatre had ever been found in which the stage was in such perfect preservation, and few Greek structures of any kind are standing to so great a height. At the west end of the proscenium the entire superstructure stood upon its columns, and even the stone cross beams remained on the walls of the stage. There even remained extensive tracts of red and blue color decoration. The orchestra has a radius of seven and a half meters, and is bounded by a semi-circular marble bench broken up by five heavy marble thrones reserved for leading magistrates or priests. The altar—never before found in a Greek theatre—was placed, not in the center of the orchestra, but against the marble bench, so as to leave room for the chorus. On this altar the traditional gifts to Dionysius were poured out before the beginning of each performance.

This proscenium—if we date it early in the third century—is the earliest known stone proscenium, and is very precious for the history and character of acting among the Greeks, in view of the acting controversy still raging on this point. The arrangements of this stage at Priene make it perfectly clear that the main part of the dramas was originally performed not on, but in front of, the stage. According to the excavators, the actors emerged from the stage by three doors, which are still in good preservation, between the columns supporting the proscenium, in front of the decorated walls of which they performed. It was not until Roman times that these arrangements were changed. Then a deep stage was put up, the upper part of the facade of the old stage was torn down, a new stage wall was erected futher in the rear, and the chambers under the stage had then to be strengthened by the addition of heavy tunnel vaults.

THE French Government has published the first volume of the memoirs of Jacques de Morgan, which deal with his explorations for the site of the city of Susa. M. de Morgan ran a series of tunnels into a mound at various levels and found traces of five distinct settlements. One of these he found to be the site of the Græco-Parthian city which existed between 300 and 200 B. C. Beneath this he found the Persian city of the Achæmenian Kings, which existed between 500 and 300 B. C., and beneath this the older city, which had been almost wholly destroyed in 640 B. C.

He proved that the city, although wrecked, had not been totally destroyed by the Assyrian, Asurbanipal (Sardanapalus). In the debris he found a cylinder of Nebuchadnezzar the Great, showing that the city had been occupied during the Jewish captivity and possibly that Daniel had visited it, for tradition says that he was buried there.

The memoirs go on to say that the discovery of brick records and charters of the Kassite rulers show that this city probably dated from the year 1800 B. C., or about the time when the time when the Kassite rulers conquered Babylonia. One inscription supplies the whole details of the Corvee system in Babylonia. Inscriptions of much older date were found in one chamber, the most important of which was a fine stele of Naramsin, son of Sardon, who reigned 3880 B. C., proving incontestibly the historical character of the ancient rulers. The King represented as wearing a horned helmet, carrying a bow and spear and wearing a long beard. His countenance was of the Semitic type. He has a foot on a dead foe while another is falling, wounded, while trying to draw an arrow from his breast. The work is most spirited.

Further down M. de Morgan found traces of a wooden city, which had been destroyed by fire. This contained stone maces, a flint sickle and hand-made pottery. There was no metal of any kind and no inscriptions.

Still lower, thirty feet above the virgin soil, there was found an older settlement, containing rude flint instruments and pottery. The date of the two primitive settlements M de Morgan is unable to determine.

In face the Egyptian men and women were very much alike, but there is a subtle charm about the female faces that is replaced by a placid dignity in the male. In both the features are delicate and of somewhat aquiline type, and the figures are tall and slight. There is very little indication of muscle, but the men are broad shouldered and thin flanked, while the women, in spite of their stiff attitudes, are graceful and refined. In both the forms are soft and rounded. The resemblance between the men and the women is, of course, increased by the men being always clean shaven.

In the paintings and bas reliefs there are certain conventions which do not apply to the statues, and for these due allowance has to be made.

In early times, all drawing and painting on the flat (and bas relief is but a form of this) had to serve two purposes. One was to convey information, the other to be ornamental. It is doubtful which is earlier of the two. The man of the Stone Age, when he scratched his realistic mammoth on a piece of reindeer bone, either wanted to convey to his brother man that he had seen a fine specimen of this interesting animal, or else he did it because he thought it pretty, or he may have had both motives. In any case, we have here the common origin of art and writing.

The information picture dwindles down through hieroglyphics to mere symbols of sounds, the pictorial organ of which is entirely lost. The decorative picture gradually loses all wish to convey information, and subsists entirely for its pleasure to the eye. But the Egyptians had not got so far as that; when they drew a man, there had to be no mistake what it was. He had all to be displayed, as it were, to the best advantage. The legs were shown sideways, so as to give the whole length of the feet, and one leg was put in front of the other, so that neither should be concealed. Then there came a difficulty about the body; if that were sideways, too, one shoulder would be lost; so the body must be seen frontways. The arms, again, are best seen sideways; fortunately as both shoulders are shown, they do not interfere with one an other. Again a profile is more

characteristic than a full face, but a profile eye is a poor, foreshortened thing. So in this profile we insert an eye seen to its full extent, and then we really have done the man justice. This eye, seen full face while the head is profile, gives naturally a peculiar expression, which makes people talk of the long, narrow eyes of the ancient Egyptian. They very likely had nothing of the kind. Then, again, the twisting of the body makes the shoulders seem too broad. The ideal is certainly broad shouldered, but not so much so as this would make it appear.

Nineteenth Century.

ACCORDING to the *Open Court*, a great sensation was created at the last International Congress of Orientalists at Rome, in 1899, by the exhibition of a magnificent collection belonging to the British government, of antiquities gathered in the western part of Eastern Turkestan, and by the report of important discoveries made by a Russian expedition in the eastern provinces of the same territory. These explorations and discoveries have acquainted us with the astonishing fact that up to nearly one thousand years ago Eastern Turkestan was the seat of a luxurient and thriving civilization which reflected in its extraordinarily composite character the influence of the neighboring Chinese, India and Græco-Asiatic civilizations.

The English collection consists of manuscripts and woodcuts, coins and seals, terra cottas and similar sculptures, which were found in graves, towers, and other buildings, and dug up from localities covered with driftsand.

The most important find of the Russian expedition (1898) was the discovery of not less than 160 artificial caverns, which in some cases were connected with surface buildings in imitation of the various Buddhistic subterranean cloisters and temples of India. Many of these buildings are decorated with Chinese, Indian and Turkish inscriptions, and with religious and secular frescoes.

The inscriptions are the most important of all these anti-

quities, for the reason that they are nearly all written in unknown characters and languages, which have quite unexpectedly placed Oriental research before an astonishing set of problems, the solution of which will greatly enrich our knowledge of Middle-Asiatic chirographic lore, languages, and history. Of the highest importance also are the works of sculpture and painting, for the reason that they represent interesting and scientifically significant relationships between Chinese, Persian, Indian, Græco-Roman, and Western Asiatic art.

Yet, valuable as the results of the English and Russian explorations are, they represent nevertheless but a comparatively small portion of the discoveries in chirography, painting, and sculptures which might be brought to light by a more thorough and systematic exploration of the region in question. To this end the excavation of cities which have been covered by sandstorms will be necessary, and the equipment of a scientific expedition to Eastern Turkestan for this purpose would require considerable money. There is a movement on foot in Germany to equip such an expedition, and all persons who are interested in promoting the enterprise should communicate with Dr. Georg Huth, care of Kgl. Museum für Völkerkunde, Königgrätzer Str. 120, Berlin, S. W., Germany.

A MODEST but interesting addition has recently been made to the early documents of the history of Christianity. This time it comes, not from Egypt, but from Greece. Nor is it a manuscript, but an unassuming fragment of clay sherd, found at Megara, and now in the National Museum at Athens. What remains (about a third of the whole area) is some 5½ by 4¾ inches in size, and contains part of the Greek text of the Lord's Prayer, from the words, "Give us this day our daily bread," onward. The Doxology is absent at the end. After the words "from the evil one" followed a short phrase, the beginning of which is broken away, but which ended "O Lord," probably "Help," or "Save, O Lord." The whole is closed by the Christian monogram. Dr. Knopf, who publishes the fragment in the "Mittheilungen" of the German Archæological Institute,

notes that the text was scratched on the wet clay, before it was baked; hence the sherd must have been made actually for the purpose of receiving the inscription; we have not to do with a mere graffito. From the style of the lettering, combined with the form of the *crux monogrammatica*, and the absence of the Doxology, he concludes that the text belongs to the fourth century, A. D.

In a letter from Cairo recently received from Yakub Artin Pacha, the distinguished Secretary of State for Public Instruction in Egypt, he says: "I have just returned from a town of Upper Egypt. We went with Maspero to Luxor, where we met Sir John Evans and a number of young men set upon snatching from the earth the secrets left therein by our precursors. I think that the general results of this seasons campaign will be fine. It is whispered that Petrie has made discoveries which cannot fail to produce a sensation. I hope it is so. There is no denying the fact that Petrie, in addition to juvenile enthusiasm and real genius, possesses the art of making the most of what he finds." The Pacha dilates upon the find of the god Khousuv head, and says: "It is well worth a journey half across our poor celestial atom to see it. What a pity," he adds, "that your billionaires should not take a more serious interest in Egypt. An American school in Cairo should be established. It were fitting that the youngest of nations should study the oldest of civilizations." Yakub Artin Pacha is not only in charge of public instruction in Egypt, but is also an antiquarian of note. He is a member of the committee in charge of the monuments and antiquities, and his fine private collection of Arab coins, which extends from earliest to latest times, is well known to European experts. He is an Armenian. It has long been the cherished hope of the Pacha to see an American school established in Cairo on the lines of the French school.

An Ancient Synagogue Roll of the Pentateuch, consisting of the Book of Moses, only in Hebrew, written probably in Arabia or Syria in large clear characters, without points and without

accents on the finest antelope skins. The different sections are marked by an hiatus. The whole roll is 50 feet long; 34 inches wide; upper margins, 2 inches; lower, 2½; and contains 30 skins. There are 110 columns, each column is 27 inches high; the width of the columns differs materially but usually about 5 inches. There are no erasures and very few corrections or imperfections other than those incidental to old age and natural decay with the possible exception that the 29th column is a restoration. This roll was lately found among the ruins of Jerusalem and brought direct from there to us. It is in excellent preservation, beautifully and accurately written throughout and of a undoubted authenticity. It is confidently believed to be unequalled in interest or condition by any ever offered for sale. Price, $1,500.00.

THE archæological part of the *Quarterly Statement* of the Palestine Exploration Fund consists mainly of notes by Prof. Clermont-Ganneau, a list of Amphora handles with Greek stamps, and a report upon some rock-cut tombs near Jerusalem by Mr. Macalister. An interesting paper on the Bedawin, by Rev. John Zellar, describes their history, social life and customs. Mr. Baldensperger continues his article on, "Women in the East," describing their household and marriage customs, and gives an outline, with numerous extracts, of one of their favorite legends. Père Léon Cré describes a discovery at the Pool of Bethesda, and Dr. Schick describes a church at Kubeibeh (Emmaus), which has been restored, and is called the house of Cleopas (Luke xxiv: 29, 30).

THE Gospel of St. John in Ethiopic written in large clear characters in black with the first folio, the marks to the verses, references to St. John and several ornamental pieces throughout the Mss. in red on the finest Vellum, bound in the original cedar boards, circa the 5th century. A magnificent specimen beautifully and accurately written. Price, $350.00.

The above are offered for sale by Mr. Walter Aldrich, 345 West 31st street, New York.

CONTENTS of the *Proceedings* of the Society of Biblical Archæology, Vol. XXIII, Part 2.

THE names of Demons in the Magic Papyri, by F. Legge—Quelques Lettres Assyriennes, by Rev. A. J. Delattre—Chronological Value of Egyptian Words, by F. Ll. Griffith—Note on the Wisdom of the Chaldeans, by Rev. F. C. Burkett—Collection of Scarabs, by John Ward—with four plates.

Professor Legge prefaced his paper by some remarks on magic, which he defined as "the attempt to compel the spiritual world," and thus distinguished from religion, which has as object its conciliation. He sought to show that among all partly-civilized peoples this attempt resolves itself into threats or commands addressed to the spirits with certain formalities which in course of time become ritual, and that this was particularly the case with the Egyptians, who in all ages laid so much stress upon the proper pronunciation of the words in their religious and magical rites, that they thought the greatest blessing the dead could obtain in the next world was to be made *ma-cheru*, or "true of voice." But this correctness of enunciation was not the only requisite in Egyptian magic. It was thought to be at least as important that the spirit to be coerced should be called by his proper and exact name.

WE have received from the Smithsonian Institution, a reprint from the report of the U. S. National Museum, entitled, "Descriptive Catalogue of a Collection of objects of Jewish Ceremonial deposited in the U. S. National Museum, by Hadji Ephraim Benguiat, by Cyrus Adler, Ph. D., and I. M. Casanowicz, Ph. D."

Hadji Ephraim Bengniat, the owner of the collection here described, is the descendant of an illustrious Spanish Jewish family which traces its origin as far back as the beginning of the eleventh century. Many members of the family have distinguished themselves in Biblical and rabinnical learning, in philosophy and letters. The love for religious art has been a tradition in the family, and many of the objects of the collection are family heirlooms. The collection comprises all the

most important objects which come into use in Jewish religious life, and is unique for its artistic and historical value. The pamphlet is illustrated with thirty-six process plates.

The concluding part of Dr Zimmern's *Beiträge zur Kenntnis der Babylonischen Religion* contains the remainder of the texts, transliterations and translations of the so-called "regulations for making offerings," together with a full glossary and a list of proper names of deities. Dr. Zimmern has done his work conscientiously and well, and Assyriologists will pray that he may continue his contributions to the growing store of printed Babylonian literature.

A READABLE account of a journey to the ruins of the cities of Al-Khira (so often celebrated by Arabic poets and historians), of Khuarnak, and of Nuffar, by Dr. B. Meissner in February, 1900, has now been published as the second installment of the "Sendschriften" of the German-Orient-Gessellschaft. The first part contains Dr. F. Delitzsch's article on Babylon.

THE Academie des Inscriptions of Paris has decided to issue a "repertoire d'epigraphie semitque," the first number of which has recently been issued. A somewhat similar publication, edited by Dr. Lidzbarski and entitled "Ephemeris," has already made its appearance. Both these journals happily inaugurate a new era in the study of Semitic epigraphy, and they will doubtless assist in solving the various problems connected with the comparative grammar of the Semitic lauguages.

A PAMPHLET dealing with the Babylonian legends and their resemblance to similar accounts in the Old Testament has been contributed by Professor Zimmern to the new magazine called *Der Alte Orient*. It contains a lecture delivered before the Humboldt-Verein at Breslau, in 1900, and treats of the problems connected with the Deluge stories, the Creation legends, the conception of Paradise, and the Patriarchs.

Excavations in Palestine.

THE following editorial from the *New York Tribune*, shows the necessity of raising a suitable fund for further explorations in Palestine.

The growing appreciation of the need in all departments of historical study of original research, such as that carried on at the American schools in Athens and Rome, led last year to the establishment of the American School of Oriental Study and Research in Jerusalem, with Professor Torrey, of Yale, as its first annual director. The school was founded by the Society of Biblical Literature and Exegesis, and is managed, like the schools in Rome and Athens, under the auspices of the Archæological Institute of America, which subsidizes the three schools on the same basis, and of twenty colleges and theological seminaries which contribute $100 apiece to each of the three. Such an income barely meets the most essential school expenses, and makes no provision for explorations and excavations.

It is a curious fact that Palestine, a center of interest to the whole civilized world, should be almost virgin ground to the excavator. Its surface has been carefully studied, but less than five per cent. of the promising archæological fields have been excavated. Yet there is reason to believe that under the surface of the hundreds of "tells," or great artificial mounds in the plains and valleys, and in the buried ruins of the rocky ridges are remains of the greatest value for the elucidation of the Bible and the enrichment of our knowledge of the arts, history and languages of the various races identified with this meeting place of Eastern and Western civilization. Articles so far found in the mere scratching of the surface range from the paleolithic age down to the time of the Seljuk Turks, including remains of Babylonian, Egyptian, Hittite, Philistine, Amorite, Moabite, Jewish, Greek, Roman, Byzantine, early Arab and Crusading occupation. The cities of the Philistine plain, Samaria, Beth Shan, Jericho, Heshbon, Hebron, Beisan and many other places offer tempting opportunities to the archæologist. Probably no country so promising in interesting

results still remains practically untouched and in need of immediate attention. According to the report of the Rev. Dr. James B. Nies, who has made a preliminary survey of the ground with a view to undertaking the subsequent excavation, ancient buildings are largely used as stone quarries, and the depredations so familiar to students of Rome and Greece threaten to destroy priceless historical evidence. The demand of tourists for curios has stimulated the rifling of ancient tombs, and at Beisan the Khan el Ahmar, until now one of the best preserved of Sarsacenic khans, was recently partly pulled down to furnish stone for the roadbed of the Haifa-Damascus railway. At Jerash the Circassians are rapidly destroying some of the most complete of Roman ruins, which include two almost perfect theatres, several temples, a forum surrounded by columns and containing a bema, an almost perfect street of columns, a practically perfect naumachia, baths and a triumphal arch.

The importance of immediate excavation of this country before further destruction takes place has prompted efforts to raise a fund of $200,000 as endowment for the exploring work of the school in Jerusalem. Among the men who have interested themselves in the enterprise are Presidents Low, Hadley, MacCracken and Faunce, ex-president Dwight, Bishop Littlejohn, Dean Hoffman, President Charles Cuthbert Hall, Rabbi Gottheil, the Rev. Drs. Lyman Abbott, David H. Greer, W. S. Rainsford, Morgan Dix and Newell Dwight Hillis, Abram S. Hewitt and Oscar S. Straus. Alexander E. Orr has been made treasurer of the fund. If American liberality can be sufficiently enlisted to occupy this new archæological field it will be exceedingly creditable to us in the eyes of the scholars of the world. The discovery and preservation of the buried records, which are likely to settle many of the disputed points of Biblical history, and largely augment our knowledge of the many races besides the Jews who have left their traces in Palestine, would be a scholarly achievement of the first importance.

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THE EGYPT EXPLORATION FUND.

This Society was founded in 1883 by Amelia B. Edwards, R. Stuart Poole and Sir Erasmus Wilson ; the American Branch, now the national representative of the Fund, being formed late that year, by William C. Winslow. Its discoveries and other labors in Egypt relate to the settlement of obscure questions of the highest importance, touching the pre-pyramid and pre-historic times, the "Hyksos" conquest, and the origin and growth of language, science, industries and arts. They relate to Biblical sites, New Testament corrobations, hitherto unknown classical writings of the great authors, and the life man led in remote as well more particularly in Ptolemaic times. The results from the explorations appeal to every department of learning, and are of universal interest. The books are popular as well as scholarly, and the illustrations will delight every tourist upon the Nile that appreciates the monuments and the scenery.

Three distinct departments of the Society perform its work in the field, and each publishes its annual volume ; besides which the Archæological Report, an artistic *brochure*, summarizes and reviews all discoveries, and all published in Egyptology for the year. In the chief department, that of the FUND itself, the sites of famous cities have been identified ; the Biblical Pithom-Succoth, the city of Goshen, the Greek Naukratis, and Daphnæ have been discovered ; statues and inscriptions, papyri, and beautiful objects in bronze and other metals, as well as in porcelain and glass, have been found; new and unexpected light has been cast upon the ancient history of the Hebrews; the early stages of the Route of the Exodus have been defined, and its direction determined; most important chapters in the history of Greek art and Greek epigraphy have been recovered; Ahnas, the Hanes of Isaiah, has yielded interesting monuments; Tell Basta, the Pi-Beseth of the Bible and Bubastis of the Greeks. has afforded ruins of peculiar significance

and grandeur, inscribed with texts of especial value; and the excavations of the ruins of the temple built by Queen Hatshepsu, at Deir-el-Bahari (Thebes), mark a distinct and brilliant epoch in the history of exploration in the Valley of the Nile. The discoveries at Deshasheh relating to the fifth dynasty era, and in the cemetery of Denderah, and at Behnesa (Oxyrhynchus) of thousands of papyri, including portions of the New Testament and classical writings of the greatest authors, not only prove the value of original discovery, but the astonishing archæological richness of the soil of Egypt.

THE ARCHÆOLOGICAL SURVEY OF EGYPT.

The Archæological Survey of Egypt, organized as a special fund in 1890, is of incomparable importance in many ways, and, in view of the wholesale and irreparable destruction of sculptures by Arabs, tourists and dealers in "Antiques," needs to be pushed vigorously forward The tombs of Beni Hasan and El Bersheh have now been scientifically surveyed, and their scenes and texts copied with absolute accuracy and in fullest detail. The pictures of life, "as it was," 2500 B. C., are historically of great value.

The Archæological Institute of America passed a vote indorsing this work.

GRÆCO-ROMAN BRANCH.

This department of the Fund, established in 1897, is specially devoted to the discovery and publication of remains of classical antiquity and early Christianity in Egypt. The remains already published include the earliest known texts of St. Matthew and St. John; the Logia or Sayings of Christ; a new poem by Sappho, and a mass of fragmentary literature by the classical masters, and of documentary and epistolary papyri which illumine the political, business, social life of that age for our instruction and delight.

A volume of about 300 quarto pages with illustrations will be published annually from these and future collections of papyri. Classical scholars and professors at American Universities are urged to support this important branch of the Egypt Exporation Fund.

The Books Published.

I. The Store City of Pithom. Thirteen plates and two maps. Price, $5.00. (Ed. exhausted.)

II. Tanis (Zoan). Part I. Nineteen plates and plans. Account of the greatest of all colossi is in this volume. Price, $5.00.

III. Naukratis. Part I. Forty-one plates and plans. Valuable to students in Greek arts, and all interested in *antiques*, such as coins, amulets, scarabs, pottery, etc., and in ancient epigraphy. Price, $5.00.

IV. Goshen. Eleven plates, maps and plans. Price, $5.00.

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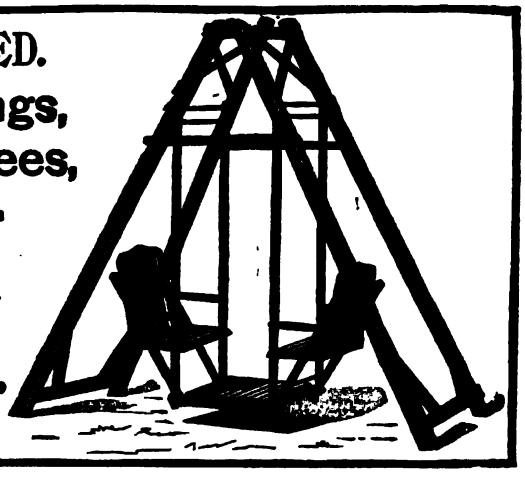

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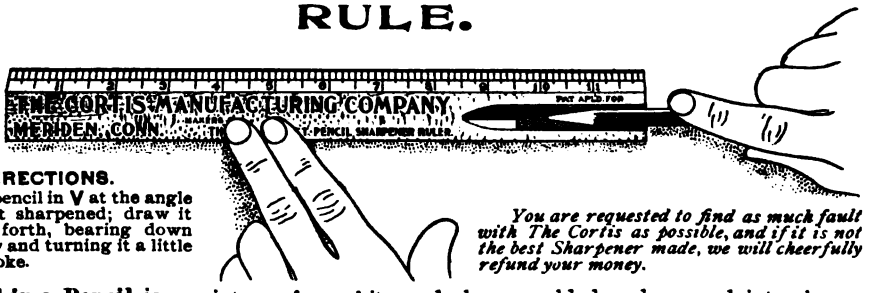

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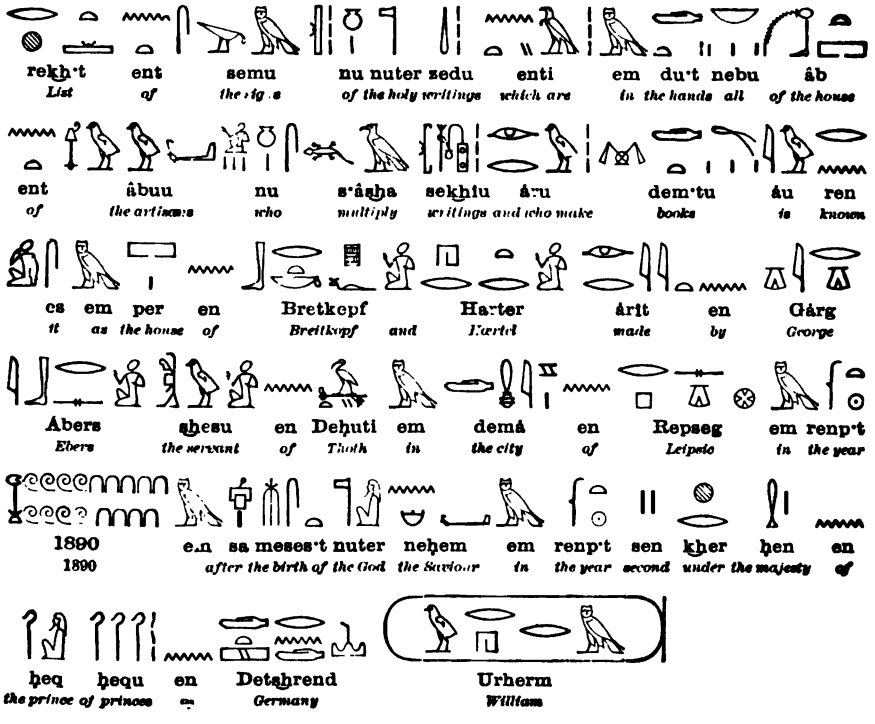

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The Distinction of Neheh and Tetta.

THERE are two words which are frequently found in Hieroglyphic literature, which are generally translated indifferently, Everlastingness and Eternity. They give rise to an interesting question:—Did the ancient Egyptians recognize any difference of meaning between these two words? Did the one give the idea of eternity in the concrete, as unending time, and the other in the abstract as the negation of time? Did the ancients perceive that distinction which, it is said, the translators of the Authorized version of the Bible sought to make popular by translating the Greek word in *αἰωνιον* two different ways in one verse; everlasting and eternal? An attempt which has not been very successful.

It may be noted that Neheh is generally given with a determinative sign of time; and Tetta, or possibly more properly Tet, as it is found on a monumental inscription in the Louvre, has a determinative of place. This may suggest that the former means continuance of time and the latter freedom from time. Most readers will remember how, in his own quaint

way, Sartor Resartus illustrates the distinction between the two. An inquiry into the use of these words makes the idea probable that the sages of ancient Egypt did conceive the possibility of nude existence without the garment whose warp and woof are place and time. In the more than one hundred times in which one or the other of these words occur in the Book of the Dead, for the most part, they are used in such expressions as Lord of Neheh, Ruler of Tetta, from which no definition can be secured. But in some places a distinction of meaning appears. Why should the two words be used unless needed for two ideas? In a text of the sixth dynasty we read *Ahau pa neheh ter-f pa zetta.* Here the addition *ter-f*, "throughout," to the word Neheh seems appropriate to one meaning, unending time; but not to one meaning eternity. In chapter LXII there are both words used, with *ter-f* added to Neheh but not to Tetta. The passage in the Nebseni papyrus reads, "There is given to me Neheh, (unending time) without limit. I am surely the heir of Neheh; there is given to me Tetta." In the address to Ra at the opening of the Hunefer papyrus there is found the noteworthy expression, "Hail, my Lord, passing through Neheh (time unending) existing in Letta (eternity)." The same expression occurs in several inscriptions in the Louvre. In one of the age of Rameses II there is an address to one entitled "Lord of lords, ruler of rulers, sovereign of gods." To him Kanro says, "Hail my Lord, traversing Neheh, existing in Letta." In the wonderful 64th chapter of the Book of the Dead, Nebseni papyrus, line 32 reads "In the presence of the great god, Shu, with those who are in Tetta," meaning possibly "Eternal light and unchanging truth." In the 65th chapter, Nu papyrus, there is a curious expression relating to the secret faced crocodile, guard in Hades, "His snares are as Neheh; his cords as Tetta." In chapter 85, Nu papyrus, line 9, "I am the primeval first-born. My soul that is the divine souls of unending time (Neheh), my body is eternity (Tetta), my changes are unending time (Neheh), Lord of years, Ruler of eternity (Tetta)." Surely a remarkable utterance, one

which, if not perfectly clear to us, has more the appearance of being sublime than the proverbial step away.

I have examined 36 passages in which Neheh occurs, and in each case "unending time" appears to be the right word for translating. And over 70 in which Tetta is found, and in each instance the word "eternity" or "eternally" appears to be the meaning, in some cases apparently with the exception of negation of time. It should be noted that generally Neheh takes the preposition R, and Tetta N as though connoting the idea of movement in one and rest in another. It is admittedly somewhat difficult to believe that the ancient Egyptian was capable of such a metaphysical refinement. But the two words are there and were often used. Assuredly, there are gleams in the Book of the Dead which indicate great subtility of thought and splendour of imagination. Exceedingly fine, for example are some of the passages in the 17th chapter, that of praise and glory, the chapter which commences "I am He who closeth, and He that openeth, and I am but One," which must date from two thousand years before the age of Moses. In the Ani papyrus we find "I am the Keeper of the judgment of what is, and what shall be. What then is that? It is Osiris. Another says it is his body. Another, what he has cast off. Now that which is and which shall be is his body. Another says, there is unending time and eternity. Now, unending time (Neheh) is day, and eternity (Tetta) that is night."

Not infrequently both these words are found used adverbially and apparently without any special definition of meaning; as we often use the word "eternally." Sometimes one or the other, sometimes the two together, and in some cases, as in the Kerasher papyrus, and in a monumental inscription in the Louvre, both with a sign of repetition, showing a fervour of expression, "eternity twice over." But this is no proof that the words were not at times used with distinctive meanings. If they were it would be well in future translations to keep the difference and render Neheh unending time, and Tetta eternity. The chief consideration before us is that if the view advanced in this paper be correct it reveals a very interesting

subtility of thought. It encourages us to look on this ancient book of "The going out by day," "The spiritual exodus," as the work of deep thinkers and to see that it is something different to the unmeaning roll of magical incantations it is sometimes supposed to be. The Book of the Dead was the great spiritual guide, the Holy Scripture of a great number of earnest men for many centuries, even thousands of years, and cannot but assuredly repay the careful and prolonged study which is necessary to secure its meaning, which may be far truer and loftier than is now generally believed.

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Ancient Inscriptions Containing Extracts From the Bible.

IT is well known how much light has been thrown upon ancient history and classical literature during the last century by the discovery of inscriptions upon stone, or metal, and also BIBLIA has from time to time indicated how such remains have illustrated the Bible history also.

Of recent years fragmentary texts have been found actually containing portions of the sacred text itself, and a new relic which does this causes us to refer to the subject. In the Transactions of the German Institute of Archæology at Athens Dr. Knopf of Marburg describes an Ostracon, or fragment of pottery, found at Megara which has inscribed upon it the Lord's Prayer, as given in St. Matthew, in a text of eight lines. It has some slight differences from that Gospel and omits the Doxology. It will be remembered by students that the Coptic Sahedic version of Matthew also leaves out the Doxology, and that a portion of it the words "the kingdom" are absent in the Codices Sinaiticus and Vaticanus and in the "Teaching of the Apostles," among other manuscripts. The date of the Ostracon text is of the 4th, or at latest, 5th century, and tourists to Europe visiting Athens, may see this relic in the museum there.

In the "Beitrage zur Assyriologie," 1900, Herr Mittwoch credits some portions of the 6th, 7th and 28th chapters of Deuteronomy which have been found in inscriptions at Palmyra. The longest and most coherent of these contains verses 4 to 9 of chapter 6. These are probably of the 3d century. There has been a previous instance of part of this same book being found in an inscription, for some years ago Herr Wilhelm published a Greek sepulchral text for Eubœa, which consisted of anathemas against any one violating the tomb, the words of which are almost verbatim from Deuteronomy.

Two or three years ago at Lapithus, in Cyprus, a small marble tablet was dug up, upon which was inscribed the Septuagint version of the 15th Psalm. Dr. Wachsmuth, who edited it in the "Rhenisches Museum," considers it was cut certainly not later than the 4th century, and therefore, with perhaps the exception of some fragmentary papyri, it is earlier than any existing Old Testament Codex of the LXX.

Finally, it is interesting to note that at Pompeii we have a first century pictorial illustration of the Old Testament in the fresco of the Judgment of Solomon. These notes are not intended to be exhaustive of lapidary texts of the Bible, but only to refer to those contemporary with, or prior to, our earliest manuscripts. There may be many later texts upon Jewish gravestones or early Christian monuments that also have their value as evidence of the validity of our traditional readings, but these are not alluded to now.

JOSEPH OFFORD.

London.

Fresh Discoveries in the Palace of Knossos.

SITE OF KNOSSOS, May 16.

THANKS to the liberal contributions received from the Cretan Exploration Fund, it has been possible for me to resume the excavation of the great prehistoric building of Knossos—the true "Labyrinth" of ancient tradition—on an adequate scale. The season's work is now so far advanced that a short sum-

mary of the results—in many respects not inferior to last year's discoveries—may be of general interest. It is now evident that the palace is of even vaster extent than could have been foreseen from the long lines of outer walls already brought to light. The great entrance court takes an almost unlimited extension to the west. It must have been at once a palace court and the *Agora* of the "broad" Homeric Knossos. The lofty porch with its twin portals within, the ground-plan of which was already cleared last year, also served a double purpose. The doorway to the left leading direct to the corridor beyond with its processional frescoes was a real entrance. That to the right, communicating with a single room, may well have been reserved for royal use, and it is natural to imagine the King here, seated at the gate in the Oriental fashion and giving judgment before the assembled people in the *Agora* beyond.

The base and foundations of the west wall of the palace were found to continue northward, taking finally a double turn eastwards in two sharp finely preserved angles. The foundations themselves are on this side composed of small blocks—apparently unique in structure—and inner lines of the same construction, which support part of the northwestern area of the building, attain the surprising depth of 23 feet. The outer wall, after its turn eastward, takes a further and quite unexpected turn to the north, enclosing a distinct quarter of the palace grouped round a small paved piazza with an inner portico of its own. This piazza, already partly excavated last year, was found to give access on the west to a spacious bath or tank, lined with fine gypsum slabs nearly 7 feet in height, and approached by a double flight of steps flanked by a breastwork and columns, of which the bases only remained. This basin is analogous, but on a larger scale, to that already found in the Room of the Throne, and another smaller has since come to light in the southeastern quarter of the site. Two similar basins have now been found by the Italian explorers in the prehistoric palace at Phæstos, and these baths or tanks must, therefore, be regarded as a distinctive feature of early Cretan

architecture. It is remarkable that in no case is there any visible inlet or outlet for the water, but slave labor may have been employed to empty them, and for their filling, too, so far as it was not effected by the supply of rainwater from the housetops.

A terrace wall divides this northern region of the bath and piazza from a considerable interior area of the building that lies between this and the zone laid bare by my last year's excavations. In this area, which includes the whole northwestern angle of the palace, have now been uncovered a further series of large magazines opening on the Long Gallery already discovered. These freshly excavated magazines are ten in number, bringing the whole tale up to 18, and several of them proved to be exceptionally rich in their contents. In the southernmost of these the huge store jars stood in double or single rows in unbroken order from end to end of the long chambers. The fifteenth magazine contained one of the best deposits of inscribed linear tablets yet brought to light, and here was found what must certainly be regarded as a Royal standard weight of elaborate execution. It is of red porphyry like limestone, perforated for suspension towards its summit, and is carved all over with cuttlefish in relief, their coiling tentacles affording the same protection against fraudulent reduction as the stamp of a coin or the milling of its edge. The stone weighs about 29 kilograms, or 64 pounds. Interesting evidence was forthcoming of the existence of at least one upper story above these magazines, and on the upper floor level were found fragments of painted vases in a style which for combined beauty and largeness of design surpasses any known ceramic fabrics of the Mycenæan age. Near the northwestern angle of the wall, and also certainly belonging to the upper storey, were found various remains indicative of the former existence of an important feature of the building at this point. Here was found a continuous piece of stone frieze, or dado, with triglyphs and half rosette in relief, together with other architectural fragments. Here, too, fallen from the walls, were parts of fresco paintings containing in their origi-

nal design a series of zones with human figures from about a fourth to an eighth of the natural size and of special interest as supplying a wholly new version of the costumes of Mycenæan Crete. The men here wear long tunics, while the wing-like ends of long shawls or plaids hang down behind their shoulders; but most remarkable of all is the head and bust of a lady, the colors of which, and notably her brilliant vermeil lips, are almost untouched by the hand of time. She wears a high blue dress, looped in front and bunched up behind with ribbonlike bands, the bows, loops and streamers giving the whole a somewhat Botticellesque aspect.

The men bear cups, the precious materials of which are indicated by their blue and yellow hues. Of the former wealth of the palace in such vessels a fresh proof came to light in a neighboring deposit of tablets bearing, in addition to their inscriptions and numerical signs, figures of vases of characteristic metal shapes. Of goldsmith's work of another kind a remarkable representation was supplied by a fragment of fresco relief found in a gallery near the throne room. On this are seen the thumb and forefingers of a man, beautifully modelled, holding the end of a beaded gold necklace with pendants in the shape of negroes' heads in the same material. This African subject points surely to the quarter whence the gold itself was obtained, whether from Nubia, the Egyptian "Eldorado," or from the more western oases of Libya. Of contact with Egypt itself a highly important monument has come to light, dating from about the same period—the early part of the second millennium B. C.—as the diorite figure found here last year. It is the lid of an alabaster vase very finely engraved with a cartouche containing the name and divine titles of Khyan. Apart from the great rarity of monuments of this King, whose name does not appear in official lists, his appearance in a Cretan connexion is of great interest. His name, as Mr. F. Ll. Griffith informs me, is not Egyptian; he is often entitled "ruler of foreign peoples," and he seems to have held sway over the mysterious Hyksos, invaders of the Nile Valley. It is worth recalling that a bronze lion with Khyan's name,

now in the British Museum, was found in another direction as far afield as Baghdad.

The inscribed lid lay beneath a later Mycenæan wall and floor level, and it is perhaps not an accidental coincidence that about three yards from the same spot there came to light a fine Babylonian cylinder of lapis-lazuli mounted with gold and representing mythological subjects. It seems to be of pure Mesopotamian fabric belonging to the class that supplied the immediate predecessors of certain "Hittite" types of Northern Syria. This is, I believe, the first authentic instance of the discovery of a Babylonian cylinder in the Ægean world.

The northern entrance way, partly excavated last year, was found to descend to a much greater depth, and fine walls of masonry, showing as much as eight courses, have here been exposed to view on either side. To the east of this and of the great court on which the Throne Room and other chambers open a further extensive palace region is now coming to light. These remains extend to the south side of the same court, which is now seen to be a spacious interior piazza. The buildings on the east side of this court include a small series of magazines, where considerable stores of plain clay vessels of various kinds lay in piles and nests. Other larger magazines contained many vases of new and remarkable forms, going back to the earliest period of the palace, while the still earlier clay stock below proved rich in neolithic relics, among which a number of primitive female idols in a squatting attitude are most remarkable. In the palace chambers on this side came to light a larger and a smaller press for oil or wine and their accompanying vats, and among the stores discovered are two sorts of cereals and small beans of a kind at present imported into Crete from Alexandria, and known as "Egyptian beans."

It becomes more and more evident that the Palace of Knossos, like Indian palaces at the present day, was a small town in itself, with a considerable population of slaves and artisans, who were employed on various arts and industries for the benefit of its lords. Various indications point to the fact that many of the beautiful *intaglios*, the clay impressions of which have

occurred here so abundantly, were produced by engravers working within the building. In several chambers were found the paints and pounded gypsum used by the artists who executed the noble frescoes and reliefs that adorned the walls. In a room on the brink of the eastern slope was made a discovery that shows that the sculptor's art also flourished on the spot. Here was found a magnificent three-handled "amphora" of veined marble-like stone, with spiraliform bands and reliefs round its mouth and shoulders, of such calibre that it took 11 men with ropes and poles to remove it from the site. This fine work was complete, but beside it stood another smaller vase of the same material and general outline, but only roughly shaped out. The sculptor was apparently at work on it at the moment of the destruction of the palace.

Above this *atelier*, on the floor of a larger chamber, a find of a truly surprising character was made. Detached pieces of ivory and crystal began to appear, which were found to belong to a large board over a yard in length. It had been somewhat crushed and contorted, but the chief component parts were still in their places, though lying on the loose earth; and by means of framing and underplastering it was possible, after nearly three days' careful work, to get out the whole as it lay. In the magnificent object thus recovered we have undoubtedly the Royal draughtboard. The framework was of ivory, perhaps originally supported on wood, the board having perhaps also acted as the lid of a box to contain the men. The surface of the board formed a kind of mosaic of ivory, partly coated with gold, and crystal bars and plaques backed with silver and blue enamel—the Homeric Kyanos. At one end were a series of medallions arranged like those of the Egyptian draughtboards, such as that found in the tomb of Queen Hatshepsut, already known from the Enkimo example to have been imitated by the Mycenæans. This is followed by a kind of labyrinth of ivory and crystal, to which again succeed four large elaborately-jewelled medallions and nautiluses of ivory and crystal. The whole was enclosed in a frame of marguerites in relief wrought in the same materials.

Among the most interesting discoveries of the present season have been the large number of clay impressions of Mycenæan gems and signet-rings—some of them used for securing the boxes in which the inscribed tablets were originally deposited. The subjects of some of these are of striking novelty, such as a lady with a swallow at the end of a string, which seems to be serving as a lure to another swallow flying towards it. But what are we to say to a creature with the fore part of a hoofed, calf-like animal, and the legs of man, seated on a kind of throne? If this be not the Minotaur, it is surely the Minocalf. That the local monster of the latter Greek legends should thus have received illustration in Mycenæan times is a strange and significant phenomenon.

Excavations just south of the Throne Room on the western border of the central court have brought to light other interesting seal impressions, several of them with religious subjects, which tend to show that there was a shrine in this vicinity. From a series of more or less fragmentary impressions it has been possible, indeed, to put together a whole scene of ancient worship, in the center of which a goddess akin to the later Rhea or Cybelê stands on her sacred rock guarded on either side by heraldically posed lions. In front of her is a votary in the act of adoration, while behind is a small temple with two consecrated pillars. The broad steps that ascend from the Central Court near the spot where the seals were found seems to have led to a spacious "Megaron" or hall, resting on basement rooms, into which part of its original pavement had fallen. It was in one of these that there was found the fragment of painted relief already mentioned representing a man holding a gold jewel, which, with other fresco *dèbris*, gives some idea of the magnificent decoration with which the walls once were covered. At the south end of the same central court remains are at this moment coming to light which show that on this side, too, rose a hall adorned with painted reliefs of human subjects. An admirably modelled thigh and leg of a man, and an arm and breast, perhaps belonging to the same figure, must certainly be taken to represent the highest level

ever reached by Mycenæan art. There is, as usual a tendency somewhat to exaggerate the muscular display, but the human form is here seen as it was never again portrayed till the greatest age of Greek sculpture some ten centuries later. In this brilliant combination of the modeller's and painter's skill we may recognize the masterpieces of the craft associated with the legendary name of Daedalus. Round the breast and shoulders is a kind of chain of honor, the alternate links of which take the form of lilies; but another fragment supplies insignia of still more Royal purport. It displays the upper part of a head wearing a crown which terminates above in a row of five sloping lilies of varied metal-work, with a higher one rising erect in the centre. That the *fleur-de-lis* of our Edwards and Henrys should find a prototype in prehistoric Greece is a startling revelation; but it was perhaps fitting that, as last year's excavations in Knossos brought to light "the oldest throne in Europe," so the more recent researches should produce its most ancient crown.

ARTHUR J. EVANS.

The Age of the First Pyramid.

Sir:—Some weeks ago your columns announced the discovery in Upper Egypt of an early Royal tomb—that of Neterkha, known as builder of the step-pyramid at Saqqara. Further examination has disclosed in the vicinity the tomb of his successor also, whose name, if it be rightly read Hen-khet, seems not to have been previously recorded.

The excavation of both tombs is now completed. They are situated westward from Girga, on the wide desert above the village of Beit-Khalláf. The superstructure of the larger may be seen in cool weather even from the further side of the Nile; but, its construction having been anciently disguised, some burials also of the Roman period having been made upon the surface, it has not previously tempted the excavator.

From the top a stairway descends, first north, then west, to the level of the desert, then turns again south and passes at a

steep angle under an arched roof, and so continues to descend to the ultimate further depth of 60 feet. This was the original approach to the chambers, but subsequent to the burial of the King the passage had been stopped at intervals by single large stones, each from 10 to 15 tons in weight and three to four metres in height. These remain an effective barrage to the ancient stairway; but the shaft originally sunk for lowering into position the stone that protected the entrance itself yielded a means of descent to the chambers when finally its position was determined. Anciently, like the stairway, it had been filled up and bricked over to conceal its position; a small hole made by plunderers, however, gave the clue, aud eventually, after working down 90 feet, through strata of sand and gravel of varying strength, the door of the chambers was reached and entrance effected.

Plunderers of the Roman age had already ransacked the burial chamber, tearing out even the masoned stones from walls and floor, and had hastily searched the side chambers and passages, burning and breaking as they went. But their quest was gold, and that which they tossed aside included many relics of archæological value. A thousand vessels of alabaster, bowls of diorite, breccia, and other stones, jars that had been filled with wine and offerings, lay strewed about the entrances, so that it was impossible to pass at once, without treading upon them, from one to another of the eighteen chambers.

The impressed sealings record several chief officials and stewards of the King; there is one also of Per-ab-sen, whom the present King apparently succeeded; and two of the Royal mother Hap-n-Maat, whose identity now becomes of increasing interest. The official title of the King is thus recorded—"King of Upper and Lower Egypt, Uniter of the two Egypts, Neter-khe, the golden (n w b)." The Horus name is the same.

To the east of this tomb are several mastabas of this King's chief servants. The plans of these tombs, though they were coeval, provide in themselves a remarkable sequence. They link at once the type prevailing in the earliest times (as illustrated by Prof. Petrie's great work on the First and Second

Dynasties at Abydos) with this large tomb which so well accords with the growing desire for massive grandeur that must have prevailed at the dawn of the Pyramid Age.

To the North, again, its superstructure rising in steps after the manner of the pyramid built by his predecessor, but otherwise similar in general design, is the tomb of the King whose name seems to read Hen-khet. The same features typify the burial; the sarcophagus was of wood, plundered and burned in Roman times; the head and remains of the King, however, with much of the tomb furniture, and some scraps of the jewels, were recovered.

From several considerations it seems probable that both Kings belong to the hitherto unrepresented Third Dynasty of Egyptian history. If this be so, and the position of Per-ab-sen have been correctly assigned, then the latter closes the list of the Second Dynasty, while Neter-kha, followed by Hen-khet, opens the Third. It is not immediately possible to identify these names with those on the traditional lists; to work over the material will require time, and will involve a reconsideration of various statements made with regard to Neter-kha since the investigation of his pyramid in 1829. One thing seems more certain, that these tombs are near the site of historic This, which was situated, as had been supposed, in the cultivated lands nearer the town of Girga.

These excavations were made for the Egyptian Research account. By arrangement of the director an exhibition of the movable relics will, as usual, take place during July, in the room adjoining that of the Egypt Exploration Fund, at University College, W. C. By courtesy of the Department of Antiquities there will be included also some of the objects that will ultimately find their home in the museum at Cairo.

I am, Sir, yours truly,

El-Mehesna, Girga, May 5. JOHN GARSTANG.

—*London Times.*

Magical Papyri.

TRADITION has always credited Egypt with being the home of magic. In the Talmund there is a saying that when thirteen parts of magic were created twelve of them were assigned to Egypt, and that it was during His residence in Egypt that Jesus learned the art of working miracles. A particular interest, therefore, attaches itself to any literature relating to magic which may be recovered from the buried libararies of Egyptian temples. A correspondent of the London Post gives the following description of some of the magic papyri which have been acquired by the British Museum:

The correctness of the tradition as to prevalence of magic in the Nile land is amply proved, for it lay at the basis of the mystic theology of the Book of the Dead, and it formed the groundwork of the pseudo-science of medicine in the famous Ebers papyrus, as well as of the favorite literature of the common people.

The discoveries of the last few years, in both Egypt and Chaldea, have placed a new aspect on the study of magic and raised it from the position of a "black art" to the rank of a subject throwing much light on the beginnings of religion and science in the most remote ages. Magic has been well described as "the physics of man in a state of nature." It represents his earliest efforts to solve the problems of nature, and to express his own position in the mutual relations which he felt existed throughout nature.

On this subject the papyrus of Nosi-Amsu in the British Museum throws great light. This extraordinary religio-magical work contains a curious litany called the "Book of the Overthrowing of Apep." Apep was the serpent fiend, the enemy of Ra, the sun god. To defeat him magic has to be employed. The ceremonies described are most interesting. A wax figure, for instance, of Apep, on which his name was written in green, is to be made and placed on a fire so that it shall consume the enemy of Ra. Or, again, figures of the fiend and his attendants are to be made of wax and to have their names written

on them and to be pierced with a stone spear and then burned. This custom of wax figures of the demon is found in almost every system of magic. More important is the care advised to recite the names of the evil ones and to write and destroy them; for the name was believed to be the most vital element in nature. Unless an object had a name it could not exist, and if the name was lost it perished. Hence, in the Book of the Dead the special chapters to preserve the name in the next world.

The belief in the magical power of the name lies at the basis of all Oriental magic, and is even found in the early Christian writings, such as the Apocalypse of St. John, where we have the passage: "Thou hast a name that thou livest, and thou art dead" (Rev. iii, 2). The "new name" is prominent, and is evidently the same as "the good" or Ka name borne by the dead in the Egyptian "Fields of Peace." In the Pyramid texts dating from the time of the Sixth Dynasty (B. C. 3200), we read: "Pepi is happy with his name"—"the name of Pepi is written down at the head of the living." The papyrus shows that this belief in the power of the name lay at the base of Egyptian magic. The object for which this ritual was written is curious. Apep was the demon of the thunderstorm, "the roarer" of the rain and storm and cloud, and thus the opponent of the sun; and this litany was to be recited as an incantation to obtain a bright, clear sky wherein the sun might make his voyage unimpeded.

The vitality of the magical literature of ancient Egypt is shown by a remarkable papyrus which was obtained by the Museum some few years ago, and has just been published by the Clarendon Press, with notes and translations by L. Griffith, F. S. A. The papyrus was discovered in 1895 in Upper Egypt, and purchased some time later by the trustees of the Museum. Its date can be fixed with fair certainty. On the obverse of the and two leaves are a set of farm accounts written in Greek, dated in the seventh year of the EmperorClaudius(A. D. 46-47), on the reverse are written in Demotic, or the common script, a series of magical tales. The second use of the papyrus prob-

ably took place about thirty years later; so we may place their origin about A. D. 475. Among the magical literature of Egypt there was a famous cycle of stories grouped round Setme-Khamnas (the oldest son of Rameses II, the Pharaoh of Moses), of whom there is a statue in the British Museum. He was High Priest of Memphis, and is traditionally said to have devoted himself to the study of magic and especially to a search for "the magic rolls written by the fingers of the scribe god Thoth (Hermes)." This papyrus was probably used by some Memphitic story teller, who read or recited it as Arab story tellers do in "The Arabian Nights" and similar works. The author has collected tales of varying ages and grouped them round his hero. Some are taken apparently from Christian sources, and we have a curious parallel to the story of Christ and the doctors in the temple, and also a version of the parable of Dives and Lazarus. But the most curious are some episodes remarkably like the miracles of Moses and the plagues of Egypt.

These stories record a great contest in magic between the magicians of Egypt and Ethiopia, the wisdom of Egypt being represented by Se-Osiris, the son of Khamnas. This contest seems to accord with the tradition mentioned in the Bible of "Jannes and Jambres, who withstood Moses," (II Timothy iii, 8). The two Ethopian magicians boast of the deeds of magic they can perform. One says: "I will cast my magic upon the land of Egypt, and I will cause the people of Egypt to pass three days and three nights without seeing the light." Here we seem to have a strange and almost verbal version of the ninth plague—"and there was a thick darkness in all the land of Egypt three days" (Exodus x, 23). Another parallel is found in the words of the second Ethiopian. The magician gives as a sign to his mother that if he requires aid against the magicians of Egypt the sign shall be that "if thou are eating or drinking the waters shall be the color of blood before thee and the heaven shall be the color of blood." The resemblance to the Hebrew version is not quite so close as in the first reference; but still it is curiously similar to the turning of the

waters into blood (Exodus x, 17). Lastly, there is a remarkable passage, unfortunately somewhat mutilated, which seems to contain a trace of the story of Moses in the bulrushes. The son of Khamnas, the champion of Egypt, as Moses was of the Hebrews, was, according to the legend here given, a reincarnation of an older wise man named Hor, "the son of the negress," and when he defeats his opponents, one of them upbraids him with the words: "Art thou not he whom I saved from the reeds of Ra (Nile), thy companion being drowned?"

Propping Up Karnak.

A GREAT deal of good Egyptological work is being done this season in Egypt, and a large number of eminent archæologists are busy at work throughout the country in revealing the wonderful treasures that still lie hidden beneath the soil. The following account of the latest progress in Egyptological investigation is limited to Upper Egypt.

Never since the old worshippers crowded the great hall of the Temple of Karnak has that ancient shrine seen so much activity as now prevails. Hundreds of Arab laborers are now at work there, and all the accessories of a great modern engineering enterprise lie contiguous to the grandest memorial of ancient Egypt. Undoubtedly the most important Egyptological work now in progress is the restoration of the Hypostyle Hall. The following description of the present state of the works is by M. Legrain, the inspector and designer for the Ghizeh Museum, who is directing the restoration. There are twenty-seven columns in all that are to be restored. Thirteen fell in ancient times, eleven came down on October 3, 1900, and three which were shaken and threatened to fall were taken down last year. All these twenty-seven columns will be reconstituted and replaced in their original position. The first step that had to be taken after the fall of the eleven columns was to take down the three columns whose destruction appeared to be imminent and would have entailed further ruin.

One column has also an architrave which threatened to come down, and this enormous piece of stone had also to be removed.

Owing to the impossibility of removing this huge block, which weighs 42 tons, it was necessary to resort to the original method whereby the old Egyptians erected the monuments which are the wonder and admiration of the modern world. Accordingly M. Legrain made a huge inclined plane which required 100,000 cubic metres of earth for its construction. The architrave was taken down by this means, and the enormous accumulation of soil which its removal necessitated is now being gradually removed. The following figures will give some idea of the immense labor involved: Each column has an abacus, 12½ tons, and 13 segments, 14 tons, or 27 pieces altogether. There are, therefore, 729 pieces to be found from out of the mass of ruin which the Hypostyle Hall now presents, and to be numbered and taken away to the depot, and 472 still remain to be discovered and removed, without counting the architraves, which weigh 50 tons, or 25 tons each. On an average six of these blocks are removed every day, and assuming that the rate of progress is normal, it will be eighty days before the hall can be cleared.

It is an immense labor, for each block has to be methodically arranged and numbered, and placed in reserved space until the time comes for all to be pieced together. Many hundreds of workmen are employed. Each man receives 5d. a day, and each boy 4¾d. By April 1 it is hoped to have everything removed from the Hypostyle Hall. After this has been done a commission will come to Luxor to study the foundations and arrive at the necessary means of consolidating the whole. In the summer the hall will be left to dry, and work will be recommenced as soon as the Nile flood permits. By May, 1904, it is hoped that everything will be finished. As visitors enter the Hypostyle Hall they at once notice that the two pylones of the hall are shored up. These pylones also threatened to fall at the same time as the columns colapsed, and provisional props have been made to avert the

calamity. Nothing has yet been done, and the work of underpinning the foundations has to be commenced and, it is hoped, will be taken in hand shortly.

The foundations of this charming temple of the God of the Morning have been found to be bad, and the columns are being underpinned. Many blocks have fallen and will be pieced together and replaced. A grand find was made on December 28 last. M. Legrain, who is in charge of all the works at Karnak, came upon a wonderfully beautiful bust of the god Khonsu. Three other portions of the same statue have also been discovered, and it will therefore be possible to restore this beautiful statue in its entirety with the exception of the small piece which is wanting to complete one of the legs. The statue belongs to the epoch of Hormhabi, nineteenth dynasty, circa 1900 B. C. The name of the god is inscribed on the pendant at the back of the collar, and the inscription runs, "Khonsu of Thebes, God of the Day." The expression of this deity is very fine, and it is an excellent example of ancient Egyptian sculpture at its best. The god is decked with the usual emblems, such as the milometer, the sceptre, Ouas, the flagellum, the pedum, etc. On one side of the head is a long curl worn by young Egyptians in antiquity, a symbol of youth. It is still in use among the young fellaheen. The statue, when restored, will be placed in situ in the temple, and will form a magnificent addition to the treasures of Karnak.—*From the Egyptian Gazette.*

Palestine Exploration Fund.

WHEN our work began Queen Victoria took a deep interest in it and became the "patron" of the Fund. She was always desirous to know what was going on and stimulated the interest of others. The Archbishop of Canterbury became president of the organization and that position is still filled by him who at present holds that office. Upon the death of the honored Queen, the new sovereign, King Edward VII., was approached upon the subject and at once gave his consent to be

announced as patron in succession to his mother. Thus, a new era in the history of the Fund begins, and long may he continue to reign and prosper!

At such a time I am tempted to look back a little, and the more so as it seems hard to make the objects of the Fund understood. One has lately said that the Fund had been trying fifteen years to find the tombs of the kings, and had failed. This is not at all true. The Fund is a scientific body organized for a large purpose which covers hundreds of lesser aims. It has mapped the country accurately; it has identified hundreds of Biblical sites; it has excavated at Jerusalem, Lachish and elsewhere. It has accomplished as yet but a small part of all that is to be done. It is always either working under a firman or seeking one. As it is impossible to get a firman indefinitely extended and as the least disobedience would spoil the chance of getting another, the terms of each firman are closely regarded and its restrictions are obeyed. The consequence is that work is done for a certain time in a certain place, and then a volume is printed to give a more perfect account than the *Quarterly* can do.

Thus, nothing can be carried through to a finish, but the hope is, when one place is necessarily abandoned, that a sufficient interval may open the way to further work there. What then is attempted? To do all that can be done within the limits assigned, and then to turn to another place. In the case of the work at Jerusalem in 1894-1897 the firman permitted Dr. Bliss to follow the course of the old south wall, but prohibited his coming within a certain distance of the present wall. No matter how much time he had he could not go up the Tyropœon Valley above a certain point, but it happened that the limits of his time and of his work were reached at the same time, and so he stopped.

That is the whole story, and to say that the Fund was merely looking for the tombs of the kings is not true. It was looking for a thorough exploration of the defined ground. It is not scientific in such a field of archæological research to look for one thing. What are the excavators in Egypt, Babylonia and

elsewhere looking for? No one thing in any case, as all know.

It is of course possible that the tombs of the kings may lie to the right or left of the last part of Dr. Bliss' ascending course, but it is much more probable that he had not gone and could not go as high as the point where the line of them prolonged east or west would cross the valley. As to finding them by intuition or pretended measurements from nowhere to nowhere, and assuming to put their location on a map, and claiming that such a map can be copyrighted, and must be credited with the discovery by any one who afterwards does discover them—all that is not science but bluff, of which there has been a good deal in the world until science has dispelled it.

The suggestion recently made that *tells* or city mounds could be bought and then thoroughly explored had scarcely been printed when a remarkably promising opportunity arose and was availed of, but I am not at liberty to tell the name of the place. Of course, in such a case, the owner would not own anything that the Imperial Museum saw fit to take, but the ownership of finds is not a matter of great importance, since all the world can enjoy and study a photograph or a cast, and such copies are fully authorized.

In recently examining Waddington's Greek and Latin Inscriptions and taking into consideration those in other works, I feel that the number has been underrated. While no such extensive records as have been found in Egypt and Babylonia have been accumulated, yet a good many pages may be filled now by inscriptions in a good many languages, and the end is not yet. There is every reason to suppose that there are other tablets in Lachish and good reason to suppose that the ruins of any principal town like that one, or larger ones, will be found to contain similar documents. And then Machpelah and other tombs.

The jar-handle inscriptions are still accumulating and are easily read, but not so easily explained. M. Clermont-Ganneau takes the ground that all are from Rhodian wine jars, and it is true that they often have the name of a month upon them,

panemos or *hyacinthinos*, as if the wine was that of a certain month's grapes, as our August or September. I have examined a number with the impression first that they were votive, and the Hebrew ones still seem of that character, but the Greek ones may be all commercial. A short time will probably clear up this question, as the specimens are so many.

A new circular has been issued and copies can be had on application. The same is true of a new list of slides.

A volume, on which great care has been exercised, will soon be published to give account of the recent field work, but the price cannot yet be stated. It will be the first work of Mr. MacAllister, who is so highly regarded as the manager of future excavations.

I can give special prices on a large lot of photochromes which are excellent to use in classes.

It is pleasant to be able to report that the half-sized relief map is in process of manufacture, because the size and the cost will be proportioned to churches and class rooms, as well as to the libraries of clergymen and teachers.

The following subscriptions, received since last report, are gratefully acknowledged, and friends are urged to assist the new work which I hope to describe next month:

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Archæological Notes.

PROFESSOR FLINDERS PETRIE recently gave the first of a series of three lectures on "The Rise of Civilization in Egypt," at the London Royal Institute. Ten years ago, he observed, the title of the lecture would have seemed strange; we were then groping about for clews in the hieroglyphs and the few remains of what might have been conjectured to be prehistoric times. But the whole aspect of the subject had changed. Until 1892 the whole of Upper Egypt was closed—at least to English work. But after that date at the outset British explorers found traces of Mycenæan civilization—then remains of the dynastic period; and at last we had come to the period of first and second dynasties. These years had been fruitful of results, covering the years from 4000 B. C. to 7000 B. C., and we might say our knowledge of early history in Egypt was now more exact than that of the first ages of any other country in the world. The range covered the unparalled period of nine thousand years. In a table on the screen Professor Petrie marked successive periods, giving 5800 B. C. as the date of the highest prehistoric civilization, and 7000 B. C. as the rise of that civilization. The Pyramid builders were about 3600 B. C. Another table with appropriate curves, indicated the successive waves and variations of civilization.

The great importance of Egypt was that foreign influences were probably smaller than in any other country, though there

was some early Babylonian influence and at a far later period that of the Mediterranean seaboard. On the whole, however, the civilization of this wonderful land was self-developed to an extraordinary extent. But in dealing with prehistoric times some points of reference—type specimens—standards and terminology were necessary. How could these be obtained in the absence of ascertained dates? There was no scale of time, and they must have a scale of sequence. For this a corpus of objects was needed, such as might, for example, in the case of Greece and Rome in the absence of dates, be found in the extant coins. In Egypt the tombs and their contents were the means of attaining such a scale and such a sequence of development.

For such archæological investigation no means were so fruitful as pottery. The lecturer showed by example the variations of form and the growth of art and style in successive epochs. The continuity of historic form was already known, and the presence of an alien form led to a reasonable inference of prehistoric character. In pottery a scale of sequence had been worked out with tolerable exactness during the period hitherto regarded as mythical. Research had carried us as far back as 5000 B. C., when there was clearly an influx of new ideas. By degrees the successive periods of the tombs had been ascertained, the interval between each being, roughly speaking, a generation. There were, he believed, about nine hundred kinds of pottery whose vogue varied indefinitely. Then the flints were another source of knowledge with their gradual modifications. The earliest flints were the best, and the changes of form might be traced from prehistoric times. The earliest metal forms and their successors were also illustrated.

Then in slate the growth and improvement, followed by decay in workmanship, were shown by pictures of animals, which ultimately became excessively formal and constrained. Except with metal the result attained was that art had reached its acme in prehistoric times and then began to degenerate.

Until the North of Africa had become considerably dried and the Nile lost its affluents civilization was out of the question.

Until the mud deposits grew to great dimensions the valley of the river was a practically uninhabitable gorge. The period of the Nile deposits was about 8000 to 9000 B. C. We already knew the history until we worked back about 5000 B. C., and there remained from 2,000 to 3,000 years. We ought to look, therefore, to some neighboring country as the source of Egyptian civilization. High up in the desert were found flints — some of them 1,500 feet above the Nile, in a region now barren and lifeless. This was evidence that the district was at one time inhabited and more or less fertile, and the erosion of large tracts of the country showed that the climate must have been a wet one. But he had also found these flints on the level of the present Nile, and this seemed to indicate the late survival in the country of paleolithic man.

Then figures of colossal size of human and animal forms, cognate with what had been found in South Africa and elsewhere, were discovered, and a connection might be formed by means of these fragments of stone and others of ivory between Malta, the South of France and Egypt. The age to which these should be assigned was probably the paleolithic. These figures might be regarded as the last remains of the paleolithic period. In the whole prehistoric period there was no trace of the potter's wheel, and the variations of forms were greater than was possible to the wheel formed work. Of these many examples were vividly shown on the screen. There was much vigor in some of the representations, particularly of elephants, which were the work of the prehistoric period. The ivory combs, too, were singular and ingenious, and all belonged to the earlier period, the use of combs having apparently gradually passed away. These might be assigned to 6000 B. C.

The lecturer next touched on the marks on the pottery—some clearly connected with those of Crete and Libya, and which formed the basis of various alphabets. These signs might be traced during 4,000 or 5,000 years of Egyptian history, starting from 7000 B. C., as these signs appeared from the first. In Spain and Karia similar signs—forty or fifty of them—were found, and in the Mediterranean the number was about seven-

ty. These signs were traceable throughout the whole history of the Mediterranean until by the growth of commerce and the need for common action a selection had to be made in the form of an alphabet. Thus the links which bound us with the dim past of Egyptian history were more palpable than was generally believed.

CONTENTS of *Man* for June. On the "Libyan Notes" of Messrs. MacIver and Wilkin, by Jean Capart—The Australian Ethnological Expedition, by N. W. Thomas—Pre-Mykenæan Athens, by J. L. Myers—Flint Implements in Kent, by W. M. Newton—Prehistoric Pottery in Valetta Museum in Malta, by J. L. Myers—The Martyrdom of St. Darius, by A. Lang—Reviews—Proceedings of Societies.

WE have received from Claudius J. Labib, the editor of *Heliopolis*, Part 1, of a collection of Coptic words in use in Vulgar Arabic. This pamphlet is published in Cairo, and contains the definition of one hundred and fifty-five Coptic words.

IN an appendix to the second edition of Dr. Friedrich Delitzsch's brief phamphlet entitled "Babylon" (No. 1 in the *Sendschriften der Deutschen Orient-Gesellschaft*), announcement is made of three important discoveries in Babylon. First, the location of the famous Marduk Temple, Esagila, described with such particularity by Herodotus, and referred to so frequently in all the Babylonian inscriptions. Second, the great procession street rebuilt by Nebuchadrezzar, and third, the Temple E-mach, the sanctuary of the golden Nin-mach.

IN a recent letter to the London *Times* Mr. Arthur Evans says:

The concluding excavations of this season in the prehistoric palace of Knossos have produced discoveries which throw an entirely new light on the architecture of Homeric Greece. East of the great central court I have now brought to light a suit of princely chambers with walls descending in places twenty feet and including the remains of upper stories. A portico

to the east opens on a fore hall with eleven doorways and giving access to the principal hall. A side passage leads from this to a second hall, which shows on two sides the remains of a double tier of colonnades, within which a triple staircase leads to the upper galleries. In this hall was a large deposit of tablets with prehistoric inscriptions, one larger than any yet discovered, and apparently containing lists of officials. In the neighboring chamber were fallen fragments of human figures of colored plaster in high relief and of most magnificent execution, the rendering of veins and muscles showing a naturalistic skill never again rivalled till the Italian Renaissance. In the adjoining gallery were remains of bull-hunting scenes, in which girls attired like Mycenæan cowboys also take part.

THE recent excavation in Carthage are producing excellent results. The Punic necropolis near the altar of St. Monica, at Carthage, has resulted in the finding of painted terra cottas, censers, figures of women, bronze razors and engraved inscriptions of human beings, birds, etc., amulets of gold, silver and ivory.

THE Society of Biblical Archæology has issued a limited edition of a quarto volume with the following contents: Hebrew Illuminated Bibles of IXth and Xth Centuries—A Samaritan Scroll of the Law of the XIth Century—Together with eight plates of these manuscripts and of fragments from the Geniza of Egypt, published for the first time, in gold and colors, from the original. By M. Gaster, Ph. D.

These Hebrew Illuminated Bibles are the only known specimens of the Hebrew text of the Bible with floral and other colored decorations, no such Codices ever even having been mentioned.

The specimens of the illuminations are of a double character; one resembling the decorations found in Arabic Manuscrips written in Persia, at a date many centuries later than these now published. The others bear a character quite of their own, unlike anything hitherto known, in Eastern or

Western decorative art: they probably represent later developments of Egyptian decoration.

The Hebrew text belongs to the period of the oldest known Biblical Codices, and is of importance from a palæographical and massoretic point of view.

The Samaritan Scroll is one of the extremely few Pentateuchs of the Samaritans in the form of a Scroll, that have ever come to Europe. The character of the writing and internal evidence, both point to the antiquity of the Scroll: which is of very great consequence for Biblical criticism, by its approximation to the Hebrew Massoretic text of the Pentateuch.

Copies may be obtained from the offices of the Societv, 27 Great Russell street, Bloomsbury, W. C.

W. HARRY RYLANDS,
Secretary S. B. A.

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WE acknowledge the receipt of Studien zur südarabischen Altertumskuude von Otto Weber. 1. Das Alter des minäischen Reiches — Bemerkungen zur minäischen Königsliste. From the *Mitteilungen der Vorderaisatischen Gesellschaft.* Published by Wolf Peiser, Berlin.

PROFESSOR HILPRECHT writes from Constantinople to the *S. S. Times* that, immediately after his arrival there in April, the Ottoman government granted him a new firman for resuming his excavations at Nuffar, in Babylonia, at any time he desires. This new act of a very gracious courtesy on the part of the Sultan and his administrative body towards the Director of the Nuffar expedition and the University of Pennsylvania deserves high appreciation, and must be regarded as the more remarkable, because it is well known that several other applications for similar permits by scholars of different nationalities have been now in the hands of the Ottoman government for from one to two years.

A SUBSCRIBER has for sale a copy of Dr. Davis and Cobern's "History of Egypt in the Light of Recent Discoveries." Every copy of this work was subscribed for before it left the press, and it is now very difficult to obtain. Even the authors of the work has each only two copies. The copy for sale is very strongly bound, and is for sale at a low price.

THE June *Open Court* contains an article by Dr. Paul Carus, entitled "The Babylonian and Hebrew Views of Man's Fate after Death." The Jewish ideas concerning the state after death, says Dr. Carus, exhibit in several important details a close agreement with Babylonian views. The Hebrew word *sheol* "the pit," corresponds exactly with the Assyrian *sûâlu;* both denote the place under the ground where the dead reside. In Assyrian the term is explained as a place of judgment, among the Jews as a place where every living being shall finally be demanded—a place of ingathering. Sheol is called by the Assyro-Babylonians, as well as by the Hebrews, "the land whence no traveller returns." Istar goes down "to the land without return." The Babylonian notion of the under world, being a prototype of the Hebrew sheol, was originally not less dreary and desolate, only it is couched in mythological expressions, being a place under ground ruled by a god and a goddess with their divine servants.

Says, Dr. Carus, what is the strange reason that the Hebrews, otherwise so devoutly religious, were so outspokenly reluctant in accepting the doctrine of a life after death and the resurrection of the dead? The belief in immortality crops out only in the Apocrypha, and seems to be strictly banished from the canon of the Old Testament.

The reason is obviously this: the belief in immortality as described in the religious documents of the Assyro-Babylonians was too mythological, too polytheistic, too fantastic for the rationalistic spirit of the redactors of the Old Testament. The priests who selected from the Hebrew literature the writings which seemed to them to serve the purpose of edification were strict monotheists, and radical inconoclast in all matters of

mythology. They abhorred polytheism, and any allusion to it; and since the belief in immortality as expressed in the Assyro-Babylonians legends cannot easily be extracted from the Babylonian religion without retaining at the same time, a good deal of the mythological elements, the redactors of the Hebrew canon preferred to omit the whole and embraced an attitude of positive unbelief rather than to defile the Scriptures with paganism. If they had admitted a belief in immortality in the shape in which we find it in the Assyrio-Babylonian documents, they necessarily would have reintroduced pagan mythology under conditions where it would naturally have taken a firm hold upon the imagination of the people. For nothing is more powerful in religion than the belief in man's condition after death. Dr. Carus gives a review of a number of Assyrio-Babylonian documents to justify his proposition.

PROF. HILPRECHT writes to the *Sunday School Times* that a German institute of archæology is to be established in Jerusalem in the course of the present year. Dr. J. Benzinger, Privat-docent in the University of Berlin, and editor of the journal published by the German Palestine Society, will probably be the director of the new institute.

Through the efforts of Baron Marschall von Bierbeestein, German ambassador at Constantinople, the German Palestine Society has obtained a firman authorizing that body to survey all the remaining country east of the Jordon. The work will be carried on by Dr. Schumacher of Haifa, well known from his survey of the Jaulân and his connection with the construction of the Palestine railroad to Damascus. The German government has manifested its interest in this scheme in another way, by granting a subvention of five thousand dollars towards this work. It will be a great satisfaction to all Bible students thus to see the work which many years ago was begun by the English Palestine Exploration Fund, under Conder and Lord Kitchener, in connection with their fundamental and most accurate survey of Western Palestine, finally completed, and supplemented in the near future by a man who in every way has proved himself a worthy successor of the two English pioneers.

Egypt Exploration Fund.

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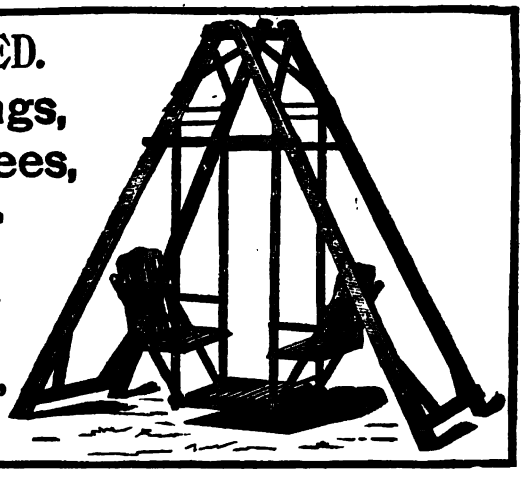

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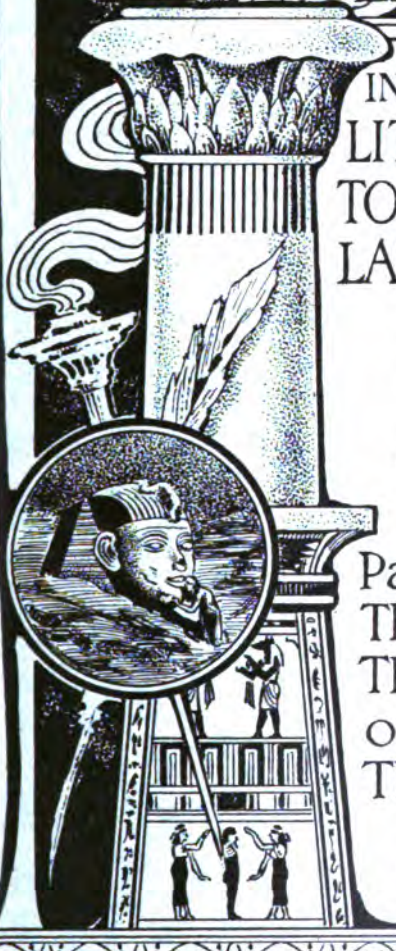

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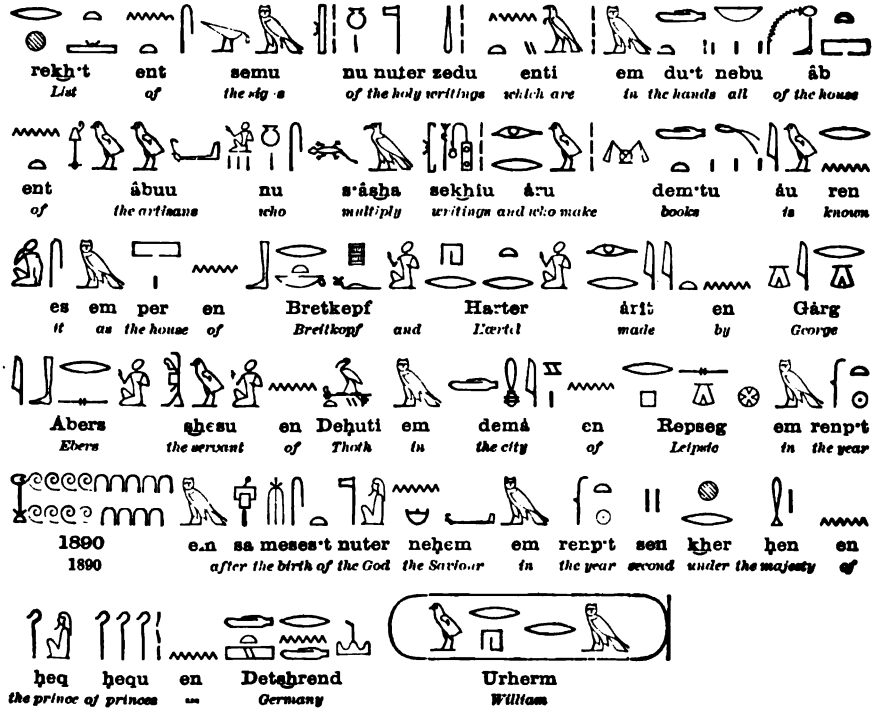

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Prehistoric Egypt.

PROF. PETRIE'S extraordinary success in recovering from Abydos, during the last two winters, such abundant memorials of the First Dynasty associated with the name of Mena, has perhaps diverted attention from his work in a former year (1898-99), which throws no less valuable light upon the prehistoric or pre-dynastic period of Egypt. So important were his results from Abydos that it was thought desirable to publish them at the earliest possible moment. Accordingly, one volume on *The Royal Tombs* was issued in July of last year, within three months after he had returned to England; and a second volume will be ready at about the time when this article appears in print in America. Both these volumes are distributed to members of the Egypt Exploration Fund in return for their annual subscriptions. However, this promptitude in publishing Prof. Petrie's discoveries from Abydos has inevitably delayed the appearance of the results of his earlier excavations, dealing with the prehistoric period. The Fund is unable to issue gratuitously more than one volume annually to its

members. The present volume†, therefore, must be ordered through the secretary at Boston, by the subscription of five dollars.

The ground chosen by Prof. Petrie for excavation in 1898-99 stretched along the left bank of the Nile for about twelve miles between the modern villages of Hu and Abadiyeh. Roughly speaking, this fills up the gap between Dendereh, where he had been working during the previous winter, and Abydos, to which his eyes were already turned. Hu stands on the site of an ancient town, called Diospolis Parva in Græco-Roman times, which was yet earlier the capital of the Seventh Nome of Upper Egypt. Hence, *Diospolis Parva* has been selected for the title of the volume, though its contents have little to do with the ancient town. They are, in reality, the first detailed attempt that has yet been made to classify and reconstruct the prehistoric age of Egypt.

In 1893-94, when excavating at Koptos, Prof. Petrie first discovered remains of what he was then disposed to term the "new race," and to assign to a date between the VIIth and Xth Dynasties. In the following year, at Nagada, he opened nearly three thousand graves belonging to the same type. But it was not until M. de Morgan had identified the tomb of Mena, that materials were available for ascertaining the true character of the prehistoric or predynastic civilization. It is from the pottery, found in great abundance, that Prof. Petrie now feels justified in subdividing the prehistoric period into a series of sequence-groups, which cannot be dated chronologically in the total absence of historical evidence, but which can be proved to have followed one another in a given order. By means of an ingenious symbolism he talks of these sequence-groups as readily as we talk of the first and second century, and thus brings clearly before us different changes that took place even in the prehistoric period.

Of course, the prehistoric period in Egypt, as elsewhere, in-

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†*Diospolis Parva:* The Cemeteries of Abadiyeh and Hu, 1898-99. By W. M. Flinders Petrie. With 49 Plates.

cludes the palæolithic age of man, of which plentiful evidence has been discovered not only on the plateaux above the Nile but also in the river valley. But in Egypt, as elsewhere, palæolithic man must be assumed to have remained in the nomadic stage of hunting. Civilization of the rudest sort could only begin when the valley of the Nile first became cultivable. From several borings that have been made through the existing deposit of Nile mud, Prof. Petrie argues that this decisive date in the world's history may plausibly be assigned to about 7000 B. C. To the same date he ascribes his earliest prehistoric graves, which reveal a people fairly skilled in the manufacture of pottery, and apparently acquainted with the use of copper. The character of their pottery, which resembles that of the modern Kabyles, together with other indications, leads Prof. Petrie to surmise that they were immigrants into Egypt from the west, of Libyan stock. During some time, which may be reckoned by centuries, this people developed but did not materially modify their civilization. They possessed various forms of pottery, some highly polished, and others ornamented with white lines; stone vases, carved slate palettes, carved ivory, and finely wrought flint implements. They also knew the art of weaving. But at a certain date, which cannot be fixed chronologically, we find a distinct change in the character of the civilization, which Prof. Petrie is disposed to attribute to another wave of immigration, on this occasion from the east, possibly Amorites from Syria. The new people used amulets largely, and also the face pendant, implying a face veil, both of which customs are oriental; their characteristic pottery was the wavy-handled, like the early pottery of Palestine; and they introduced silver, lapis lazuli, and hæmatite—all Syrian products. The amalgamation of the two races, who were possibly of the same ultimate stock, resulted in a brilliant epoch of art. We now find the most elaborate flint implements, with perfect serial flaking; the best metal work; the more valuable beads of gold, turquoise and amethyst; the greatest profusion of hard stone vases; and the largest amount of decorated pottery. Later on there comes a steady degrada-

tion in every respect, which continues down to the foundation of the First Dynasty.

Such is a summary of Prof. Petrie's mature conclusions about the prehistoric period in Egypt, which it is not probable that subsequent research will greatly modify. It will be seen that they are as far reaching, if not so striking, as the result of his discoveries at Abydos. They are worked out with an abundance of statistical details, and also illustrated with numerous plates, on which the objects are arranged so as to show the several changes of type. And we may here mention that the delay in publication has enabled him to record in his text the names of the museums where the more important objects are now to be seen, which will be of advantage to curators as well as to visitors.

The contents of the volume are not confined to the prehistoric period. Several cemeteries were excavated that date from the VIth to the XVIIIth Dynasty. A Roman cemetery yielded a finely modelled head in colored plaster, which can be proved to be a portrait from its close correspondence to the skull within; and an ostrakon scratched with an inscription in a strange alphabet akin to the Carian and the Cypriote. There is also an account of what Prof. Petrie styles the "pan" graves, from their peculiar shallow shape. Their contents are no less peculiar. The human bodies had apparently been cut up and the limbs re-arranged before interment; while with these were found a large quantity of the skulls of oxen, goats and dogs. These "pan" graves can be dated by the minor objects in them to the period of the XIIth Dynasty. According to Prof. Petrie they represent a later and barbarous branch of that same Libyan race which had formed the prehistoric population of Egypt. J. S. C.

The Ancient Christian Church.

RECENTLY DISCOVERED IN THE FORUM AT ROME.

By Rev. Prof. T. M. Lindsay, D. D.

THE discovery of a very old Christian church adjoining the Forum, and at the base of the Palatine hill, has awakened very

great interest. The building now laid bare by the excavations conducted under the energetic and wise superintendence of Commendatore Giacomo Boni lies immediately behind the huge ruin usually marked on maps of the Forum as the Temple of Augustus, and, indeed, evidently formed part of this edifice.

In some of the descriptions which have been given in Rome, and which have found their way to England, the date of the conversion of the building into a Christian church has been placed much earlier than there is any real evidence to support. For it must be remembered to begin with that the edifice was not built for a Christian church, but was an ancient pagan building, constructed for pagan purposes, and transformed at some date unknown into a place of Christian worship. I have examined the place several times, once in company with Professor Boni and once with the well known English archæologist, Mr. St. Clair Baddeley. Professor Boni pointed out traces of four separate restorations. The building has been four successive times covered with colored frescoes. The last restoration is as late as the middle of the eighth century, and to that most of the frescoes still extant belong. Under these are the three former sets—layer upon layer of paint, and sometimes of plaster. To the *second* restoration belongs a beautiful picture (small) of the Virgin and Child, which clearly belongs to the period of Justinian or the sixth century; and it is scarcely possible to believe that the building became a Christian church earlier than the end of the fifth or beginning of the sixth century.

The peculiar interest of this old church—Old St. Mary's it was called—consists, in my opinion, in the fact that the Christians of Rome in the end of the fifth century were able to secure *this* particular building for their public worship. This leads us to ask what the ancient edifice was, and why it was such a triumph for Christianity to secure it for a place of worship.

The answer, briefly, is that the ancient pagan building, which, as the excavations reveal, was used as a Christian

church from the end of the fifth on to the eighth century at least was originally the cradle* of that peculiar Roman State cult which deified the ruler of the empire, and which demanded that every subject in the vast realm should worship him. To refuse was treason. Every collection of *Acta Martyrum* shows us that the last test of royalty, imposed on Christians when brought before Roman magistrates, was that they should sacrifice to the *Divus*, or to the living emperor. Refusal meant imprisonment, torture, death in the amphitheatre or by the executioner. The central shrine for this pagan State cult in Asia was Pergamos, and we have evidence of the abhorrence and dread with which this worship inspired all Christians when the author of the Apocalypse describes the city as that "where Satan's seat is." If Pergamos was so regarded, we can imagine the triumph of Roman Christians when they were at length able to take possession of what may be called the very cradle of the offensive cult.

Let me now briefly state the proofs of my assertion, and at the same time bespeak the indulgence of readers for one who is writing far away from all books of reference, and who has to trust to memory only.

Augustus died at Nola in August, and was solemnly declared to be a God (*Divus*) by a decree of the Senate in September following. The deification of the deceased emperors began, and all throughout the empire were called upon to worship the new divinity. His widow, Livia, was chosen to be his priestess, and statue (in the Naples Gallery), bust (in the Uffizi at Florence), and cameo (the famous Vienna cameo) display her in her priestly robes. Germanicus, the heir-apparent of the new Emperor Tiberius, was appointed the Flamen or priest of the new deity, and a college of priests, similar to the *Sodales Titii*, and called the *Sodales Augusti*, was instituted. All these things demanded a sacred building. Livia and Tiberius began the *Augusteum*, which was finished and dedicated by Caligula.

*Julius Cæsar was the first *Divus*, and his Temple in the Forum was the first building erected for the worship of a *Divus*; but in a very true sense the edifice described may be called the "cradle" of the cult.

They chose for the site a piece of ground immediately below that corner of the Palatine on which Caligula built his huge palace—probably the site of the old family mansion of Augustus. In front was a colonnade of pillars, and a broad flight of steps led down to the Forum. The front portion was a great rectangular hall, filled with statues of members of the divine race—the *Gens Julia;* behind it was the *House of the God*, in which were placed a colossal statue of the deified emperor and a statue of *Venus Genetrix*, the divine mother of the *Gens Julia.*

This building, full of statues and precious works of art and manuscripts brought by Livia from the Palace of Augustus on the Palatine, was destroyed by fire in the last year of Nero's reign, and the *Julian emperors* and the house of their *Divi*, one might say, perished together. We hear of another fire destroying a reconstruction during the reign of Titus. Domitian, his successor, rebuilt the edifice. A new family, the *Gens Flavia*, was now upon the throne. It was of Sabine origin, and an obscure Sabine goddess, *Minerva*, was its family deity. So it was no longer *Venus Genetrix*, but *Minerva*, who was associated with the deified emperors, and whose statue was placed in the House of the God behind. I am aware that in saying this I am taking for granted what many will dispute; but this is not the place for controversy, marshalling authorities and discussing conjectures. It has been generally supposed that the great ruins which stand in front of the discovered Christian church, and of which it formed part, were the remains of this edifice erected by Domitian; but the excavations and investigations now carried on have taught as that they are not. How and when Domitian's building was destroyed is unknown, at least to me. The brick-marks throughout the whole edifice are Hadrian's; and the ruins, including those of the Christian church, date from the reign of that greatest of imperial builders; but the building is on the site of the structure raised by Tiberius and Julia, and the system of drainage leads us to believe that it was of the same shape. The pictures of the original Augusteum on coins give another shape, but it is impossi-

ble to trust to coins for the shape of buildings stamped on them.

The huge side walls were supported towards the Forum by five great buttresses, and on the opposite side by walls for a series of chambers. The main building appears to have had at least two stories, the side chambers probably three. The whole was covered by one of those arched roofs of solid concrete such as we see remains of in the Baths of Caracalla. The walls were covered on the outside with a veneering of marble, and the edifice must have presented the appearance of a great cube of marble rising above the Forum and resting under the steep side of the Palatine. The wall separating the front building from what is now the re-discovered Christian church is pierced for four doors. In the great Hall which formed the front portion were placed at least two tiers of statues—the *Divi*, the *Divae*, and some unconsecrated members of the Imperial Families. The four doors led from this hall into the House of the God, where the rites of worship were performed; and opposite are doors which lead to passages and to stairs giving access to the Palatine.

In the apse there was a colossal statue of the *Divus*, and the two side chapels are as old as the rest of the building, as is proved by the brick stamps. Two rows of beautiful marble pillars with Corinthian capitals gave the inside of the House of the God the appearance of a Basilica. The Atrium is large, occupying quite one-third of the whole space, and from it there is access to the Forum by three doors.

When the Christians got possession of this central temple of the worship of the *Divi* it is, at present at least, impossible to say with any accuracy. There is no evidence to show that the date was much, if at all, earlier than the sixth century. When they did enter into possession they must have made a clear sweep of the interior furniture and decorations. Instead of a colossal statue of the *Divus*, they painted in the Apse a colossal figure of our Lord, and probably covered the walls with pictures of scenes from the Old and New Testaments. But of all these pictures nothing remains save perhaps a picture within

the choir representing Hezekiah turning his face to the wall. The second series of frescoes was painted on the top of the first, and this is represented by a beautiful small fresco of Mary and the Child, which clearly belongs to the age of Justinian. I forget whether any of the pictures of the third restoration have been discovered. It must be remembered that the first three coatings of frescoes are only to be discovered by peeling the paint and plaster of the later, and that is only done when there is no chance of spoiling what is above. The last restoration, which dates from the second half of the eighth century, is, of course, what covers almost entirely the walls of the excavated shell of the building. On the side next the Palatine there is a row of large figures with the names in Latin and Greek—Old Testament saints and such heroes of the early Roman Church as Clement and Linus. The frescoes in the side chapels are by far the freshest, and some of them are most probably portraits.

The Christian occupiers of the ancient building also constructed a choir, an oblong enclosed in four low walls, which resembles in position and shape the great oblong Communion seat which we see in the rare old engraving of Calvin dispensing the Lord's supper at Geneva, and which still remains in some of our oldest untouched parish churches in Scotland, although the space occupied is much larger.

I am sorry that I forgot to investigate the date of the wall which separates the large *Atrium* from the church proper. It looks as if it belonged to the pagan temple; but the brick stamps are the only decisive test. If it is older than the occupation of the building by the Christians, then the church simply keeps the ground plan of the pagan temple; if it was erected by the Christian occupants, then they purposely constructed the *Atrium*. The thing to be noted, however, is that the earliest Roman churches have usually a large *Atrium*. This ought to modify the common opinion that the earliest type of the Christian church was the Basilic or public hall of pagan times, for the old pagan Basilicas have either no *Atrium* or a very small one. In discussing this question with a well known archæologist, he remarked that he thought that the ear-

liest type of Roman Christian churches was taken not from the Basilica, but from the audience rooms of the wealthy Roman families. We know now, thanks mainly to the investigations of the late Commendatore de Rossi, that Christianity made its way at a very early period into the families of some of the Roman aristocracy. "The Church in the House" (*Domus*), a phrase surviving in the Italian and German words for cathedral (*Duomo* and *Dom*) was not necessarily a "kitchen meeting"; the Christian Roman aristocracy, a privileged caste, could and probably did open their audience room to their poorer brethren, and congregations meeting there took the appearance of an assembly of powerful patrons and humbler clients—a well recognized condition of Roman social life. When buildings were erected for Christian worship, the builders might naturally copy the arrangement of the rooms they had been accustomed to.

If this be so, we have an additional argument for an old belief of mine, published some years ago in the *Contemporary Review*, that the earliest form of Church rule in the Roman Church was based on the relation of patron and client. The rulers of the Roman church in St. Paul's time were neither bishops, presbyters, nor deacons, but *proistamenoi*, which is the Greek legal equivalent for the Roman *patron*; and we find the word, or a derivative, used of Roman office bearers by Hermas in his *Pastor*. The shape of this church of Old St. Mary's and the technical term used by St. Paul combine to show us that the government of the earliest Roman church took its shape from a common social institution. The theory finds confirmation in the fact that in spite of lists of apocryphal bishops (not that the lists are apocryphal, nor the men, but the theory that they were bishops, the fact being, as Hermas clearly shows, that they were the foreign secretaries of the community), there are abundant traces of an oligarchical government in the Roman Church down to a comparatively late period.

It is unknown when the building became a wreck. Its destruction was evidently caused by the heavy concrete roof giving way and falling in masses down into the interior of the

building, wrecking it almost completely. Over this wreckage rubbish accumulated, and buildings, which had to be bought and demolished before the excavations could be begun, were raised on foundations high above the level of the present floor.

NOTE BY MR. OFFORD.

Professor Lindsay omits to notice the new inscription found at the church, and the excellent portrait with a *square* nimbus of Pope Zacharias, who died A. D. 752. One of the frescoes shows a clerical official of his offering Mary a model of the church, and in the model the building has not a pointed roof like a church, but a vaulted ceiling, which agrees with Professor Lindsay's views.

The accompanying inscription reads: "Theodotus, the chief of Defensores, and administrator of the church of the Mother of God the Holy Mary; called the Antiqua."

Another inscription is earlier and reads, "+ Johannes . servius . scae . Mariæ", and there is also a Greek version which refers to Pope John VII, 705-707 A. D., and is on a fragment of the *ambones*. Now the "Liber Pontificalis" tells us, "Basilican Sanctæ Dei Gentricis quae antiqua vocatur decoravit *Ambonem* noviter fecit." This I quote from Lanciani.

J. O.

The Ethnological Significance of Burial Rites.

IT is well known that the excavations of M. de Morgan and Professor Flinders Petrie in the prehistoric cemeteries of Egypt are believed to have shown that one or more new primitive races inhabited the Nile valley of different ethnological relationship to the people we ordinarily speak of as the ancient Egyptians. The reason for considering that these more lately discovered relics indicated new or alien races was the completely divergent method of sepulture, for in these extremely ancient interments, instead of the bodies being carefully preserved by mummification, they were deposited in three different manners, all apparently entirely opposed to mummification.

In one of these the skeleton was found with the knees drawn back to the sternum, the hands pressed to the face, and the whole skeleton compressed into the smallest possible dimensions and placed in a trench in the desert sand; in a second the skulls were removed from the spinal column, and the complete set of bones of one or more persons, bearing traces of having been scraped to remove the flesh and of having been submitted to some process tending to preserve them, were carefully packed together in a tomb; and in a third the body—perhaps the skeleton only—had been burnt together with some of the funeral offerings. These systems of sepulture, apparently so contrary to mummification as to indicate an entirely different race of people, have now been instanced by M. Baillet, in an article in the Journal of the French Archæological School at Cairo, as proving a similar idea for the preservation of the defunct to that which later produced the perfection of mummification as known to the historic Egyptians.

M. Baillet's method of reasoning, based entirely upon the statements of the most ancient and therefore least corrupted religious texts, is well founded, and is interesting to all studying the history of mankind. M. Baillet, after considering the three prehistoric burial systems, concludes that the methods of all were produced by the pre-eminent desire to preserve and to perpetuate as far as possible the remains of the defunct. In the first case the placing of the compressed skeleton, after removal of the flesh, in the smallest possible compass in the desert sand, in some cases after anointing the bones with bitumen or such like substances, tended to prevent the remains from being disturbed by beasts of prey who would have sought it for the flesh. In the second case, where the bones were separated, the object in view was the same, only more fully carried out. The skeleton having been broken up more entirely to remove all particles of flesh and sinew, the interior contents of the skull, which might have given rise to putrefaction and hastened the decay of the bones, were got rid of, and the bones completely anointed or filled with bitumen or resinous substances. In the third case he points out that the incineration

did not take place upon a funeral pyre in the open air, in which case the remains would have been dispersed and lost, but in a confined tomb where the ashes remained carefully preserved as long as the sepulchre remained intact. At this point it may be noted that mummification itself was not really a preservation of the flesh of the deceased but practically a removal of parts and a desiccation of parts, for, as Herodotus tells us, in its perfect attainment the result achieved was the dispersion of the flesh, leaving practically nothing but skin and bones. As is well known, all the viscera as well as the contents of the skull were removed as preliminaries to embalmment because of the increased tendency to putrefaction if they remained, and the Egyptian rituals for mummification themselves state distinctly that it was to prevent putrefaction that the process was carried out. The great sacred work known as the "Book of the Dead" also shows this: chapter 14 is entitled "That the body may not be corruptible"; chapter 71 is entitled "To repulse corruption"; chapter 173 is entitled "To prevent any damage to the corpse and to preserve the flesh and bones"; chapter 154 treats "of preventing the decomposition of the corpse." Beyond this texts in the "Book of the Dead" tell that by mummification more of the cadaver is to be preserved than formerly, thus indicating a recollection of the inferior, more primitive processes and showing the advance that had taken place in the art of mummification. The second book speaks of the deceased as arriving in the next world having had his flesh embalmed so that his actual body will not decay, "*his companions have put aside his flesh*; his flesh will not become evil"; and again addressing the defunct it says, "Thy flesh accompanies thee, there is no corruption for thee, no vermin; thy head and neck have not been broken; thy tongue has not been removed nor thine eyebrows shaved; no evil has been performed upon thy cadaver which shall not now perish." The expression in italics is quite contrary to the assertion as to the preservation of the flesh, from which M. Baillet argues that it is a piece of a rubric of the older version of the text when the flesh was removed and the skull and the bones were separated,

and that the scribe, not understanding its meaning, had permitted it to remain part of the volume which vaunted that these acts had been dispensed with. Many texts show that the Egyptians attributed their success in at length preserving the semblance of the body by mummification to the use of baths and unguents which dissolved or dried up the decomposable constituents, and also to their marvelous system of bandaging with wrappings prepared with certain preservative solutions. To the populace the priests gave out that the flesh of the departed was preserved, but to the initiated it was known that the majority of its constituents were dissipated by the processes which it underwent, hence in the same inscriptions upon the tomb pyramid of Pepi we have such apparently contradictory assertions as "the bones of Pepi are as of iron, the flesh of Pepi as the indestructible stars," and again, "deliver the defunct from the flesh that was in him."

All the funeral processes of Pharaonic times had but one object—to insure the non-decomposition or purity of the body, because by that means, it was imagined, only could the spirit's existence be perpetuated. The incense and natron offerings, fumigations, and libations at the annual funeral feasts were all but copies of the provisions that had been made after death for the preservation of the corpse and were intended annually to renew their efficacy. Even the sarcophagus was but a replica of the great natron bath in which the body had been steeped. Before these means of obtaining the object of preservation had been perfected the dryness of the desert sand had been relied on and the body had been compressed to preserve its form intact. Then preservation had been attempted by cutting or burning the tissues away, the remnants being carefully anointed and covered with resin or bitumen. In course of time a way was invented of destroying the corruptible matter without damaging the external form. The skull was embalmed through a fracture in the ethmoid bone instead of being decapitated. The viscera were removed to prevent decay, but were placed in four canopic vases in the tomb. The flesh withered away beneath the skin which was protected by band-

ages, the thickness of which restored apparently the proper proportions of the body. All through the ages of Egyptian history the aim of funeral rites was similar, so that the procedures may have been the actions of but one single people, that mysterious race of which Professor Owen concluded that they may have been autochthones of the Nile valley.

About Noah's Ark.

THE CHALDEAN RECORD OF ITS DIMENSIONS AND CONTENTS.

MANY readers would, we believe, be interested in a fresh witness to the Chaldean tradition of the deluge. The best known account of this tradition is contained in the late George Smith's "Chaldean Genesis." There was given the first connected account of the Assyrian version of the old Babylonian myths concerning the flood. This version has been drawn up for the library of Ashurbanipal, the last great King of Assyria, and has been brought by Sir Henry Layard from the ruins of Nineveh. A more complete edition, consisting of all the fragments of the story, preserved in the British Museum, has been published by Prof. Haupt.

Unfortunately, the lines which once recorded the dimensions of the ark are defective, and though Prof. Haupt considers it probable that the length was 100 cubits, while the breadth and height were both 120 cubits, we have no certainty about the length. By assuming that the measure named in the text really denotes a half cubic, as was once held by Prof. Oppert, the conjectured length would agree with the 300 cubits of the Biblical narrative.

Now one of the tablets, probably also once in King Ashurbanipal's library at Ninevah, appears to give a different estimate of the dimensions of Noah's ark. It is catalogued as "a list of animals and certain measurements," etc., and was recently copied by me for my "Assyrian Deeds and Documents," where the cuneiform text will appear as No. 777. A closer examination of the contents has made me think they deserve to be more widely known.

There is no distinct statement on the tablet that the measurements refer to the ark, but we fail to see with what else the figures given should be concerned. The first three lines read simply "300 cubits long, 150 cubits broad, 660 cubits high." The whole tablet is written in the ideographic style, and some of the ideograms used are not to be found in published "lists of signs and ideograms." But these lines only employ such signs as are well known from their use in the historical inscriptions, and I assign to them the meanings which they always have in such texts as concern the dimensions of buildings.

But this would be a very large building indeed. The great Temple of Merodach at Babylon, by many identified with the Tower of Babel, was only 180 cubits high. If we consider these dimensions as those of a tower it must have been nearly 1,000 feet high. Such a height could only be that of a mountain. Then it would be difficult to account for the presence of the animals recorded below. There were no animals kept in the Tower of Babel, so far as we are told. The animals whose names can be recognized are not such as we have any reason to suppose were kept by the Kings of Ninevah in a menagerie or zoölogical gardens.

The mythical character of the building seems evident. The next two lines give other dimensions in precisely similar terms to those used in describing the terraces or platforms on which the kings erected their palaces. Interpreting the signs in the same way as is always done in such cases, the substructure of this strange building was 410 cubits across and 788 cubits along its side. There is no suggestion of height.

Now, the Ninevite version of the Chaldean tradition, above referred to contemplates the ark as a "house on a boat" or raft. It may be questioned whether in these texts "height" necessarily means "vertical height."

If not, we may suppose a boat 788 cubits in length over all and 310 cubits in breadth amidships, carrying a box-shaped house 660 cubits long, 390 cubits broad and 150 cubits high above the deck. It is possible that the roof sloped from a cen-

tral ridge. Also the dimensions given may be those of a rectangular raft. In either case there would be a free space ten cubics wide along the sides and sixty-four cubits wide at the ends, to serve as a "deck promenade." If we prefer to take 660 cubits as the height, part of this may have been submerged; but, in any case, we should have a curious shape for an ark, though one quite admissable for an imaginary temple tower.

The animals named, so far as I am able to recognize their ideographic descriptions, are dromedaries, camels, horses, mules, asses, both male and female of each species, forming one group; then oxen and cows of various sorts, sheep, goats, antelopes or gazelles, hares with their young ones, and of both sexes, forming a second group. The first group seems to be the animals, man's helpers and servants; the second group is possibly those clean animals used for food. It may be noted that the antelope or gazelle is frequently depicted as associated with Ishtar, or Venus, who plays such a prominent part in the tradition of the flood. No numbers are given, in marked contrast to the Biblical narrative, but there were evidently pairs in the first group, and it would not be difficult to make out seven for the bovine race and sheep. In the many herd lists of the Ninevite Kings the numbers of each sort are, of course, always given. Hence, we can scarcely think of the animals in a farmyard.

Then follows a list of birds, most of which are not yet to be identified with any certainity, though nearly all the ideograms occur also in the lists of offerings made to the gods. Such birds were in all probability used for food. The list ends with "the dove, the swallow, the raven." Now in the Ninevite version of the story, Noah sent forth, when the waters began to abate, first the dove, then the swallow, then the raven. The order is the same. The raven would hardly be kept in any domestic establishment; few of the other creatures, except perhaps antelopes, would be kept in a menagerie.

The extraordinary dimensions of the building, the singular selection of animals, as remarkable for its omissions as for its contents, seem suited to no other explanation than that we

have here a summary estimate of the size and contents of Noah's ark.

I may add that the shape of the tablet is unusual, one side being flat, the other convex. The contour is a long oval, like that of a pressed fig. The writing reads the same way on both sides, contrary to tne usual custom of the scribes who "turned over" from top to bottom, not from left to right as we do, and as in the case of this tablet. The text is a sort of palimpset, in that several lines are written upon partly erased characters. The ideographic style seems to indicate that this was an extract or abstract from a larger and probably older work.

Palestine Exploration Fund.

THE inscribed jar-handles came to hand so rapidly during the last excavations that time was required in reading them. Mr. Macalister described some three hundred, but would say little as to their meaning. Gradually, however, the matter has been pretty fully cleared up. The stamps are of every style, round or rectangular, bearing only a symbol or only Greek letters or both, but the prevailing type has two lines of writing. These two lines are not difficult to read as soon as the division between the words is correctly made. It is then seen that the first word is a person's name and the second the name of a month. Somtimes the words are preceded by the preposition *epi* and sometimes that little word is omitted, but the meaning seems to be that the wine in the jar was made in a certain month during the magistracy of a certain man. Thus, the stamp is really a date in many cases, establishing the year and the month of the vintage. Occasionally the month precedes, but it is seldom wanting altogether. The months are those of the summer season, *hyacinthinos* and *panamos* predominating. The inscriptions point especially to Rhodes as the great wine producing centre of the time, and the Rhodican months are most often named.

So many slides have lately been obtained, some of them not obtainable before, that it seems necessary to call attention to

them, with the remark that they can be delivered at the cost of forty cents each. The list, as printed, includes the Mosque at Hebron, Nain, Tell Hum, Bethlehem, Sidon, Rock of Temptation, Elisha's Fountain, a Geological Section Through Jerusalem, the Dead Sea and Moab, Damascus, Tabor, Baalbek, Robinson's Arch, Wilson's Arch, the lowest stones of Jerusalem, Solomon's Stables, supposed Head of Hadrian, Herod's Tablet, Moabite Stone, Siloam Inscription, Panoramic View of Jerusalem, the Lachish Excavation, Pottery, Tablet and Implements, Bliss' Tower, Olivet, Railway, Wady Bettir, Kedron Valley, Wall of Jerusalem, Schick's Models of Temples and Area, Wailing Place, Interior of Mosque of Omar, Jordan Bridge, Dead Sea, Hebron, Jericho, Jacob's Well, Sea of Galilee, Shechem, Lebanan Cedars, Jar Handles, and many others, aggregating one hundred and thirty-five, the "special" list, as it is called.

Then I have received on the general list a large assortment including Adullam, Ashdod, Ascalon, Beeroth, Bethany, Beth Arbel, Bethel, Belat, Brook Cherith, Cæsarea, Capernaum, Gath, Gaza, Frank Mountain, Jezred, Fords of Jordan, Kadesh Naphtali, Kefe Birim, Mar Saba, Masada, Ebal and Gerizim, Ramleh, Samaria, Sepphoris, Shiloh, Timmah, Valley of Elah, Wilderness of Judah, Samaritan, Penteteuch, Solomon's Pools, Bedouins, Armenians, Hebrews, Samaritans, Gerasa, Jabbok, Nebo, Palace of Hyroanus, Rabbath-Ammon, and others East of Jordan.

The slides on the general list are fully described in a catalogue of forty-eight pages, which I can mail for fifteen cents.

The colored slide of the contour map costs one dollar.

Sir Walter Besant has not been of late years so active as formerly, but he has continued to hold the office of honorary secretary and to take a deep interest in the work. His large heart led him to make his own the needs of "all sorts and conditions of men" and most faithfully has he served them. In the early days of the Fund he was of great assistance to it, and the history of Jerusalem written by him and Professor Palmer is a monument to his deep interest in the work of the Fund.

The deaths of the Queen, our Patron from the beginning, and of Sir Walter, our Secretary since 1868, remind us to work while it is day. We can find no better spirit for the task than that which pervades his volume "Thirty Years' Work."

THEODORE F. WRIGHT,
Hon. Sec'y for U. S.
42 Quincy St., Cambridge, Mass.

Receipts for the Year.

THE American Branch of the Egypt Exploration Fund closes its fiscal year early in July with a generous gain over the receipts of last year. This is owing to the increased interest in the Græco-Roman Branch, that special interest having been largely enhanced by the distribution of papyri and of ushabti. The brilliant work of Petrie has had its influence. But the chief cause of the increase of the amounts sent to the office in London by Mr. Francis C. Foster, Hon. Treasurer, is the earnest work of both the Honorary Secretary and the Secretary, each of whom has written many hundreds of personal letters soliciting subscriptions. This, apart from the regular efforts, appeals in the press, etc. The remittance last year was $6,000. It is now $10,000. Our branches affiliated with us, the one at New Haven under the auspices particularly of Yale, and the other at Pittsburg, have shown a live interest in the explorations. Some members of the latter have made handsome donations. (See monthly statements in BIBLIA).

The subscriptions are as follows: The Egypt Exploration Fund, $6,887.65, and sale of books, $368.50; the Archæological Survey, $1,585, and the sale of books, $170; the Græco-Roman Branch, $3,372.10, and sale of books, $85; a total of $12,468.25. There is a balance of $1,459.23. Our costs have been $1,241.50, of which $1,000 are for salary, including the use of the Secretary's rooms as an office. An enormous amount of work is represented by the expenditure of but $241.50, for postages, printing, expressages, etc., etc. To all our subscribers our

heartiest thanks. All things are archæologically possible with Old Egypt!

WILLIAM COPLEY WINSLOW.
Vice-President and Honorary Secretary.

Boston, July 22, 1901.

Subscriptions to the Egypt Exploration Fund, the Archæological Survey Fund and the Græco-Roman Branch.

To the Editor:

The following subscriptions, from June 20, to July 20 are greatfully acknowledged.

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Book Reviews.

The Mediterranean Race: A Study of the Origin of European Peoples. By G. Sergi, Professor of Anthropology in the University of Rome.

This book is a study of the origin of European peoples, primarily from an anthropological instead of a philological viewpoint. For many years the evidence on which a family relation has been established, particularly among the Indo-Germanic tribes, is that of language. Between Sanskrit (the mother of he modern Hindu dialects of Hindustan), Zend (the language of the ancient Persians), Greek (which is yet the language of Greece), Latin (the language of the Romans, and the mother of the modern Romanic language, i. e., Italian, French, Spanish, Portuguese, Wallachian), Celtic (once the language of the great part of Europe), Gothic (which may be taken as the ancient type of the Teutonic or Germanic languages—including English and the Scandinavian), and Slavonic (spoken in a variety of dialects all over European Russia and a great part of Austria), the researches of philology have within the present century established such affinities as could be accounted for only by supposing that the nations speaking them had a common origin.

All archæologists, linguists, and anthropologists have until recent years been dominated by the conviction that both civil-

ization and peoples must have their unquestionable cradle in Asia. Professor Max Müller, owing to his high authority as a philologist and as a Sanskrit scholar, did more than any other writer to popularize this erronious notion among his many disciples, until it had become the favorite theory with the majority of writers on the subject. In his *Lectures on the Science of Language*, delivered in 1861, he speaks of a primitive "Aryan race," and asserts that there was a time "when the first ancestors of the Indians, the Persians, the Greeks, the Romans, the Slavs, the Celts, and the Germans were living together within the same enclosure, nay, under the same roof," and he argues that because the same forms of speech are "preserved by all the members of the Aryan family, it follows that before the ancestors of the Indians and Persians started for the South, and the leaders of the Greek, Roman, Celtic, Teutonic, and Slavonic colonies marched towards the shores of Europe, there was a small class of Aryans settled probably on the highest elevation of Central Asia, speaking a language not yet Sanskrit or Greek or German, but containing the dialectical germs of all." It was believed by many prominent scholars, such as Pott, Lassen, Grimm, Schleicher, and others in Germany, and Sayce, Muir, Morris, Keane and others in England, that the primitive home of the Aryan race was somewhere about the rivers Oxus and Jaxartes, and on the north of that mountainous range called the Hindoo-Koosh, and that they formed at this time a single and united people, simple and primitive in their way of life, but yet having enough of a common national life to preserve a common language.

It was not long before the view of the fundamental unity of the Indo-European language led to corresponding deductions with regard to European ethnology and anthropology. Anthropology, meanwhile, investigating the physical character of European peoples, made it clear that between ancient Italians, Greeks, Celts, Germans, and Slavs there were profound and characteristic differences which showed clearly that they could not all belong to the same human root; but there might be linguistic relationship without blood relationship and that various

peoples might have a common civilization without having a common origin.

No ethnographic question of late years has led to a keener discussion than the origin and affinity of these peoples. French, and more particularly German scholars, have shown conclusively that the Aryan theory is a mere figment of the imagination, wholly contrary to the evidence. The anthropologists and ethnologists have now discarded the claims of philologists, and the new sciences of geology, anthropology, craniology, and prehistoric archæology have not only extended the further history of the human race, but shows that in Western Europe man was the contemporary of the mammoth, and other extinct animals, but his handiwork has been brought to light from a time when England was still united to the continent. At the present time there is a general agreement among anthropologists that the present inhabitants of Britain, Spain, France, Denmark and Germany are to a great extent the descendants of those rude savages who occupied the same regions in neolithic or possibly paleolithic times. In the long ages which elapsed between the close of the pleistocene period and the dawn of history many races may have occupied Europe, and have passed away without leaving any clue as to their identity. But we know with some certainty that the oldest population in prehistoric times was non-Aryan, the traces of which are left behind in the caves and tombs.

Professor Sergi maintains that the primitive populations of Europe originated in Africa; these constituted the entire population throughout neolithic, or wrought-stone, times. From the great African stock were found three varieties, in accordance with differing geographic conditions; one, peculiarly African, remaining in the continent where it originated, exemplified in the Egyptian and certain peoples of East Africa; another, the Mediterranean, which occupied the basin of that sea; and a third variety, the Nordic, which ultimately reached the north of Europe. These three varieties are regarded as the three great branches of one species, which Professor Sergi calls Eurafican, because it occupied, and still occupies, a large por-

tion of the two continents of Africa and Europe. Professor Sergi believes the Aryans were savages when they invaded Europe, and that they destroyed in part the superior civilization of the neolithic populations who had preceded them, and they could not by themselves have created the Græco-Latin civilization. It was not Asia, or Africa, or Europe which became the center of civilization and of dispersion, rather was it the whole basin of the Mediterranean, and from thence the various peoples became ultimately diffused towards the west, the north, and the east. To establish the original identity of the various races Professor Sergi has examined hundreds of ancient and modern skulls belonging to each branch of the so-called Eurafrican race, and these researches have revealed that the ancient cranial forms invariably resemble the modern forms in the same regions, except where some foreign element has become intermingled.

It will be a shock to many readers who have believed that the Greeks and Romans were Aryan, to learn that the most ancient civilization of the Mediterranean is not of Aryan origin, but the product of a stock composed of many consanguineous peoples, which occupied the Mediterranean from a common centre of diffusion, though bearing different racial names. Professor Sergi shows that the Mediterranean basin was one of the most hospitable regions of the globe, owing to the temperate climate, the fertility of its soil, and the abundance of its products of every kind. Into this basin, from time to time immemorial, has been poured a human stock divided into many peoples, of which the origin and point of departure has hitherto been unknown in spite of the numerous conjectures of historians, archæologists, and ethnologists. Professor Sergi shows that there usually was a centre of dispersion of the Mediterranean stock, which, in far remote times, occupied the regions which surround this great basin, and that the various peoples derived from this stock have possessed the most ancient native civilization in the countries, islands and peninsulas they occupied. They spread both to east and to west, to south and to north, and inhabited Asia Minor, Syria, Egypt,

Libya, and the rest of North Africa, Greece, Italy, and the Iberian peninsula. Thus, this geographical region is an anthropological unit; it is not Asia nor Africa nor Europe which has become the centre of civilization and of dispersion, it is the whole basin of the Mediterranean. Professor Sergi relies upon the norphology of the skull as revealing those internal physical characters of the human stocks which remain constant through all ages and at far remote spots. At the base of his attempt to overthrow the ancient conception of an Aryan civilization lies the craniometrical fact that the Aryan invaders were brachycephalic, whereas the conquered peoples were invariably dolichocephalic. This view has been taken by Taylor, Ripley, Keane, and others, but not in so radical a manner as has Professor Sergi.

Professor Sergi shows that there is no difference of race between the historical Egyptians and the men who preceded them, the so-called "new race," of Petrie, the "Proto-Egyptians," of Evans, and the "old race," of Morgan, but all alike belong to the Mediterranean stock, and are of African origin. Professor Petrie, however, has somewhat modified his opinion regarding the "new race." Speaking of objects found in the tombs of this population, he writes: "These were at first temporarily assigned to a new race, as we knew nothing more about them; but further research had shown that they could now be safely assigned to the pre-dynastic stock about 5000 B. C., and even earlier."

Professor Sergi's book was first published in an Italian edition in 1895, and in a German edition in 1897. The English edition forms a volume of the "Contemporary Science Series," edited by Havelock Ellis. It has ninety-three illustrations.

(London, Walter Scott, Paternoser Square. New York, Charles Scribner's Sons, 153 Fifth Avenue. 12 mo., pp., 315. Price $1.50.

Archæological Notes.

THE Egyptian gallery at the British Museum has recently come into possession of a mummy of a man which may well be the oldest known body of any human being. The facts concerning it are briefly summed up in the following inscription reproduced from the case containing the mummy:

"Body of a man who was buried in a shallow, oval grave hollowed out of sandstone on the west bank of the Nile in upper Egypt. Before burial the body was treated with a preparation of bitumen and was arranged in the posture in which it now lies, on its left side, with the hands before the face and the knees drawn up nearly on a level with the chin. The grave (which has been roughly imitated by the model here exhibited) was covered with slabs of unworked stone, and in it beside the body were disposed flint knives and a number of vases partly filled with the remains and dust of funeral offerings. The man probably belonged to a fair skinned, light haired race, which may be regarded as one of the original stocks of Egypt, whose settlements are usually found on the west bank of the Nile. The style of the flint implements found in the grave indicates that the man lived in the later neolithic period of Egypt, that is, in remote ages long before the rule of Menes the first historical king of Egypt."

The grave was first seen by a wandering Arab; he reported his discovery to a British official, who immediately sent a couple of Egyptian soldiers to guard it day and night until it could be safely removed. The body was not a mummy of the ordinary historic Egyptian period, such as that of Rameses II, the father of the Pharoah of the exodus. It was never bound up in linen or cased in any painted coffin, but was merely coated with a preparation of bitumen, the Arabic word for which is mumia; hence our word mummy. To reach the period when this man hunted along the banks of the Nile it is necessary to travel backward in time through the modern period of Elizabeth, through mediaeval Europe, through the whole history of Rome and Greece, past the time of the earliest mummied king the museum possesses, past even Menes, the

earliest king to which Egyptian records made reference, who, according to Mariette, ruled about 5004 B. C. Then we are among two prehistoric races, one the conquerors and the other the conquered, out of which sprang the Egyptian race of the earliest dynasties. It is with these remote stocks that this man is connected. Considering the conditions in which he was found, it is evident that he was associated with a late period of the new stone age of Egypt. He is buried in a characteristically neolithic grave (the graves of this period are covered with rude slabs of stone), and has neolithic pots and flint implements beside him. They are like other neolithic pots and chipped flint weapons and knives found in other parts of the world. The fine, thin, flint knives were perhaps placed in the grave as part of a funeral ritual. They should be compared with the Egyptian flints in the prehistoric section of the museum; they are almost identical with those found in the grave. There is, of course, no inscription of any kind on the pots, knives or grave, all having been made long before the invention of a written language. It is curious to note that certain ancient Egyptian documents mention traditions of a race called the Trehennu, who had red hair and blue eyes. This man has distinctly auburn hair. He was buried on the western shore. In later times every Egyptian was buried on that side of the river, and Egyptian models of the death boats on which the bodies were ferried over the stream may be seen in the Egyptian gallery.

The last number of the London *Journal of the Society of Arts* contains a report of a lecture by Professor W. M. Flinders Petrie on the "Rise and Development of Egyptian Art." Professor Petrie's lecture was authoritative and throws a great deal of light into early Egyptian darkness. In the beginning of the beginning, according to Professor Petrie, Egypt was nothing more than a rocky gorge frequented by wild animals, and paleolithic hunters. The first race with any pretense to civilization apparently took possession of this gorge with the

beginning of the cultivable land on the first deposits of the Nile soil, somewhere about the year 7000 B. C. This date assigned to the beginning of the Nile deposits is based on the consideration that the deposits are about eight metres in thickness, and that it is proper, on account of evidence collected, to allow 1000 years for each metre.

The oldest graves discovered are apparently those of a settled pastoral people, and they contain a pottery, together with small quantities of copper. The first steps of art are seen in white clay paintings on a red pottery base. The figures portrayed are usually those of goats, though figures of men and hippopotami are found. This style early disappeared, giving place to carved slate palettes, embodying animal forms, and this style, again, coming early to a maximum, underwent continuous degeneration throughout the whole prehistoric period. Another favorite expression of the art instinct, characteristic of the first third of the prehistoric age, was that of carvings on the heads of bone and ivory combs, usually of birds, though occasionally of quadrupeds. One of the most important of these carvings is the bust of a man with an extraordinarily high forehead, prominent eyes, and pointed beard—evidently a type of these ancient people. The art work of this period is marked, as a whole, by a low level in figure work, coexistant with a fine taste in purely mechanical outline.

The later part of the prehistoric age is characterized by paintings on a larger scale on pottery and on tombs. One example of such a painting is that of a ship propelled by a single bank of fifty to sixty oars; another scene portrays wild animals, together with the hunters and a circular trap for catching the game. Still another is illustrative of combat between two different peoples, one black and one red, while three women in long, white gowns, sit by, watching the fight.

The coming of the dynastic race is accompanied by the appearance of statues. The first, that of the god Min, from Koptos, was made rather before the year 5000 B. C., and is a figure of the rudest description, being nothing more than a long block with the legs and arms marked by grooving. On the

side of it, however, roughly hammered on the surface, is an excellent head of a stag. On still another statue of Min there are found several carvings, of which one in particular, a hyena chasing a lamb, shows a good deal of expression. Glazed work also came in during this period, consisting of glazed beads, quartz and pottery. The best expression of such work was reached about the year 4800 B. C.

Concerning the early monuments and the slate palettes, some of them show species of animals now extinct in Egypt; others show different animals, evidently representative of tribes, attacking a walled town. The most beautiful of this type of prehistoric Egyptian art is a slate showing on the outside a group of two giraffes and a palm tree, and on the other side, a scene of subjugation representing captives being driven forward by a conqueror in a long, fringed robe, while the slain, pictured on one side, are being devoured by lions and vultures. Another charming example of prehistoric art is that of an ivory toilet dish, carved in the form of a duck out of one block.

Possibly, the most beautiful of all the expressions of prehistoric Egyptian art so far discovered, is a bracelet consisting of a band of hawks, alternating in turquoise and gold, to which the approximate date of 4700 B. C. has been given.

A BERLIN correspondent sends the following results of recent German explorations in Babylonia:

Reports have just reached here of the extraordinarily successful results of the German Exploration party on the site of ancient Babylon.

Dr. Koldewey, the leader of the expedition, declares that the description of the city by Herodotus is right in the main facts, but quite wrong as to its extent.

According to Herodotus, Babylon was as large as Paris, London and Berlin combined. As a matter of fact, its real dimensions were equal to about one-fifth of the superficial area of London.

The walls of Babylon, Herodotus says, were of enormous

size and thickness. This is not so, as the German archæologists have proved.

The principal town was on the left bank of the Euphrates. It was built in the form of a triangle, the sides of which measured 4½, 3½, and 5½ kilometres. It was surrounded by still traceable walls. The diameter of the city was about 15 kilometres.

Much excavation has been accomplished, with the happiest result. Several buildings have been unearthed which are easily located in the Bible. One of these is the Kasr or palace of Nebuchadnezzar. This is identical with the Schuana of ancient Scriptures. The New Year's Day procession for the Temple of Marduk started from this point, and the King was obliged to accompany it on pain of the forfeiture of his throne.

The principal Babylonian temple, Amran, identical with the Egasila of the Scriptures, has also been discovered; also the road between Egasila and the citadel or palace of Schuana, called Ai-Bur-Shabou.

Imgur Bel and Nimiti Bel, the great Durani of Babylon, are not walls, as had been thought, but bastions.

The Babylon of the Bible is distinctly not the city, but the fortified palace or citadel of Nebuchadnezzar.

The hill Babil is probably the ruins of the celebrated hanging gardens of Semiramis. The Tower of Babylon probably stood near the Temple of Marduk, on the spot now known as the hill Sikkurat.

Many extremely interesting finds have been made proving the extraordinary richness, elaboration and plentitude of detail of the decoration of the palace.

Certain reconstruction and restoration will be reverently carried out under the direction of Dr. Koldewey, who expects to be many years at work.

Of Professor Delitzsch's monograph on Babylon, a recent edition of which has been issued, which is enlarged by a "Nachwort" describing the most recent result of the German

expedition to Babylon, viz:—the finding of a relief of colored tiles, representing a lion, which has now been reproduced and published by Dr. Koldewey, and the verification of some spots in the ancient capital of Nebuchadnezzar, viz., Emakh, the temple of the goddess Nin-makh; the road of procession in the annual worship of Merodach; Imgur-Bel, the great wall of Babylon, and most probably also Esagil, the great temple of Merodach.

PART 3 of Vol. IV of the *Beitrage zur Assyriologie* contains some important contributions, by Dr. Knudtzon, on the cuneiform tablets found at el-Amarna, dealing especially with the time. to which the letters from Abdiashirta and Aziru were sent to Egypt. Dr. Lindl gives a list of dates gathered from tablets written in the time of the first dynasty of Babylon and for the most part published and translated by Mr. L. W. King of the British Museum, while Dr. Meissner makes us acquainted with some interesting details of the falconry among the ancient Assyrians and Babylonians.

CONTENTS of *Man*, July—A Spear-head and Socketed Celt of Bronze from the Shan States, Burma, by H. Balfour—Note on the Use of Words "Glaze" and "Varnish" in the Description of Painted Pottery, by J. L. Myers—A Modern Trace of Sun-worship in Norway, by W. W. Skeat—Native Ornaments from the Solomon Islands, recently presented to the British Museum, by J. Edge-Partington—On the Khami Ruins, Rhodesia, by J. White—Collateral Survival of Successive Styles of Art in North Africa, by J. L. Myers—Reviews of new Anthropological books—Proceedings of Societies.

CONTENTS of *Babylonian and Oriental Record*, Vol. IX, No. 2: Recent Explorations at Susa, by W. St. C. Boscawen.—Inscription of Nabu-paliddina, by H. W. Mengedoht.—Jehudah Hakodesh, compiled by the Mishna, by M. Levene. —Hindu Mythology and Literature, by Dr. L. C. Casartelli.—Notes and News.

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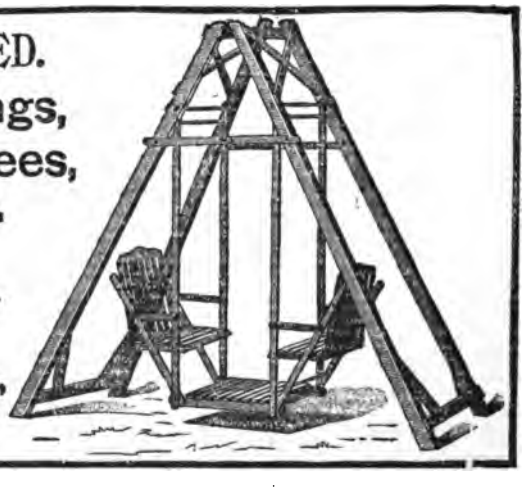

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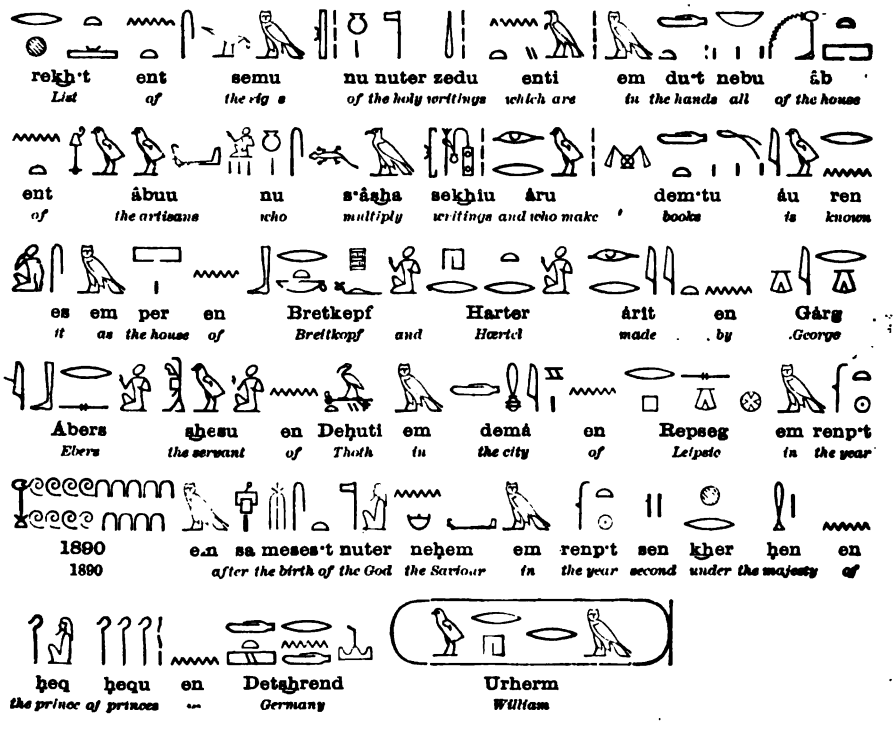

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Further Discoveries in Crete.

LIKE other Cretan traditions, the claim of the island to have had a hundred cities is proving not altogther vain. Remains of primitive settlements, too considerable to have been villages, are coming to light at far more points of the Cretan coast than bear a name in classical atlases. There are half a dozen such in a part only of the eastern half isle, and the recent exploration of two among these supplies a key to the rest. One now suspects a "Mycenæan" site in every larger plain of the periphery. So far as searched at present, these towns show little or no sign of having continued into the historic period. Their civilization was blotted out with the "Mycenæan" denomination. The succeeding class of remains is found for the most part higher up inland, on difficult heights or in remote gorges. The coastal plains were secure no longer. An age of sea-faring and communication between ancient seats of luxurious life had given way to one of local and jejune development. But why and how we may only guess.

The crown of the great Cretan civilization was in Mindan Knossos. No other site in the island has furnished, or is likely to furnish, evidences of so high artistic achievement. But

there is at least one notable site better preserved. Knossos, owing to its revival in later epochs and the proximity of its site to the medieval capital of Crete, has suffered wreck and plunder beyond other sites. Much knowledge and more imagination are required to invest with full significance its "shorn and parcelled ruin," which, lying low in a featureless valley, conveys no immediate impression of magnificence. One must study its cracked and faded fragments of fresco, and look narrowly into the work of its reliefs and stone vases, to realize why it claims to rival Mycenæ in interest. The house must be reconstituted from its furniture, rather than the furniture from the house.

The ordinary visitor, not a specialist, will, therefore, prefer the ruin at Phaestos, on the south of the island, the full revelation of which has certainly been the sensation of the past spring. When Professor Halbherr announced in 1900 that he had begun upon a lesser Knossos no one expected that he and his Italian colleagues were to find in the event a palace more uniform, complete and imposing. What they have now laid bare stands alone in Crete as a spectacle. Even those fresh from the Mycenæ walls and the Treasury of Atreus, or even from Egypt and Syria, must admire the broad staircases and majestic courts of Phæstos, all on so intelligible a plan and preserved to a point which excites without overtaxing imagination. The ruin covers a promontory of rock. Far below the greatest of Cretan plains stretches to Mount Dicte in the blue distance. Ida hangs right over the site, and through a gap in the screen to west show the snows of Sphakia, all three high masses of the Cretan relief being visible from this one point. In so superb a setting it is the more pity Phæstos should be so difficult of attainment. It may, indeed, be reached in an hour from the sea, but it is from the stormy, harbourless Libyan Sea. A steamer that had landed its passengers in the sunrise calm at Dybáki would often be unable to re-embark them at noon. One must ride, therefore, from Candia, making a three days' expedition, which will include also Gortyna; but the days are long and the paths are rough.

This palace of Phæstos is contained in a vast rectangle, obvious at first sight. There has been an earlier structure, but the building now revealed is of one character and period—that of the acme of the Mycenæan age in Crete. The visitor, approaching from the north, sees from a terrace, the ruin below distinguished into three main quarters. On his left a broad stairway descends to a spacious paved court, containing an altar, and tiers of stone seats built up against the rock, evidently to hold an Assembly. Flanking this on the east and raised high above it is the main building, entered by a truly majestic flight of steps, extending the full width of the fine pillared hall at their head. But the entrance from without is from the opposite side, where a second and larger paved court stretches to the brink of the precipice. Thence is admittance not only to the pillared vestibule and main hall, but to a double rank of galleries, and a maze of small chambers to southward, which form the third quarter. This great court, round which the walls and doors are admirably preserved, vies with the region on the west, where the two main stairways meet, as the best point of view on the site. To one standing in it the uses of the various blocks about it are manifest. Here were the living and sleeping rooms of men, there of women. Their common hall of assembly occupies half another side; the store galleries for the produce of the plain fill the other half. In the chambers to south they bathed, worshipped, and lodged their retainers and their beasts.

All this is constructed of an excellent limestone, which has retained its sharp and square outlines, while the Knossian gypsums have crumbled and collapsed. The general impression, therefore, is the more convincing. But in details the inferiority of Phæstos is unquestionable. The elaborate frescoes, the sculptered friezes, and the delicate plaster relief of Knossos were never here. Phæstos was provincial. It could command good stone and good masons, but not the materials or the men for the more subtle crafts. The noble shell was decorated only in the rudest manner, and its ruin is not comparable to that of Knossos as a museum of art. On its plaster-

ed walls appear none but conventional patterns of a primitive sort; the only sculptured thing of any note yet found is a fragment of shell; the clay vases are interesting, but of common ware, and fine stone vases have not come to light at all; trinkets in the precious metals or stones have not been found, and two small tablets make a poor show beside the immense clay library of Knossos. Indeed, all the smaller finds are conspicuously wanting. For example, clay impressions of lost signet intaglios, a most valuable class of which Knossos has yielded to Mr. Evans scores of admirable examples, and Zakro some hundreds to me, remain unrepresented among the Italian discoveries.

Certain problems raised by these mid-Cretan excavations it was hoped would be resolved by exploration in the east of the island, the reputed home of the Eteocretan aborigines. There a non-Greek tongue long survived, and at Præsos a short inscription, couched in this language, but in Greek script, had actually been found. The further exploration of that site by the British School of Athens has, indeed, resulted in a second inscription, broken and imperfect, but containing more words. But no writing in the primitive scripts has come to light there, nor indeed anywhere else in East Crete but at Zakro. Nor has Præsos, while yielding to Mr. Bosanquet several notable objects, been fruitful of anything else having much bearing on the prehistoric problems. Its remains seem to be the leavings of earlier plunderers on the site of a comparatively wealthy community of the Hellenic and Hellenistic ages.

What the Eteocretan capital, however, has failed to produce has come in abundance from two unknown sites, Zakro and Gorynia. These, to compare small to great, stand to one another as Phæstos to Knossos. Gorynia is the more complete and comprehensible. Indeed, it is the most perfect example yet discovered of a small "Mycenæan" town, uncontaminated with later remains, and at this moment after the two great palaces, it is the "sight" best worth visiting in Crete. It lies on the deep gulf of Mirabello at the head of the lowest and shortest pass to the south coast. Unobserved till now, though close

to the main road from Candia to Setria, it was discovered by the perseverance of the American lady, Miss Harriet Boyd, who has been directing its excavation. Her workmen have now laid bare two narrow and tortuous streets, paved, and here and there ascending by flights of steps, on either hand of which are preserved to a considerable height houses of stone with party-walls of brick. This style of structure, often suspected on Ægean sites, has never been actually found before. The two streets converge towards a large building of fine masonry, on the highest point of the knoll, in which it is easy to recognize the house of the local chieftain or governor. The contents of these buildings are as interesting as their structure. If almost everything in precious metal has vanished everything in bronze seems to have remained in the shape of weapons, tools, and vessels. Among the many clay vases occur complete specimens of types previously inferred from fragments only; and among the chambers is one which, from the objects and symbols found in it, may safely be inferred to have been a small shrine.

These houses, however, and their contents, though the more intelligible from belonging all to one primitive epoch, are, for that reason, less instructive than the scantier remains which I found at Zakro. For these illustrate all the immense interval between the Neolithic and Hellenic ages. Zakro lay (and lies) remote from any centre of civilization, behind high mountains on the extreme southeast angle of Crete. But every captain of sailing craft in the Levant knows its safe bay, and there the sponge fleets, bound in spring for the Libyan shore, muster, take in water, receive the blessing of a priest, and await a favouring norther. It is not wonderful, therefore, that the little plain of Lower Zakro is full of primitive remains, mostly like those of Gorynia, illustrating the close of the "Mycenæan" age. There are, however, earlier things, for a pit in the limestone rock had been filled with discarded vessels in clay and stone belonging to a previous epoch. Vases in a delicate painted fabric of the same type as the "Kamáres" ware of mid-Crete occurred here, but they seem more deeply affected by foreign

influences. The caves about the plain contained still earlier evidence, having been used for sculpture in an age verging on the Neolithic. But the native objects from all these sources are mixed with elements of outside origin, parallel to things Cypriote and Egyptian.

The main site has suffered greatly from denudation, but the ruins of the town show it to have been of more massive character than that at Gorynia. The houses have like party-walls of brick, but their outer walls are true "Cyclopean." They are also of great size; one, for example, was found to contain over 20 chambers, and, utterly ruined though it was, it yielded over 70 vases besides many fragments, and objects in silver, bronze, and stone. The most productive structure lies on the crown of the knoll, a fragment of a large group of connected blocks, which probably formed the residence of the chief. In one room of this were found not only the two inscribed tablets mentioned above, but a deposit of bronze implements and vases, among which one with decoration of shells and *marine* stars may claim to be the most graceful of "Mycenæan" ceramic products. Here, too, were found the hundreds of impressions of lost signets, already allued to, lying in a heap as if once contained in a box, long ago perished. The separate types represented number 150, and illustrate in a remarkable way not only late "Mycenæan" glyptic art, but also "Mycenæan" religious symbolism. For instance, we note several bull-headed human figures, associated in two cases with women draped in the typical flounced skirts of the period, pre-Greek Minotaurs and Ariadnes. So well preserved are these impressions that it has been possible to take casts of them for study in England.

The general result of east Cretan exploration seems likely to establish the fact that the Pan-Aegean civilization, which it is agreed to call "Mycenæan," was foreign in that part of the island; and that the native civilization, existing before and coincident with it, was much ruder than (and perhaps of different character to) that of mid-Crete. If this be really the case, an important inference must be drawn—viz., that the Knossian

tablets have probably nothing to do with the Præsos inscriptions; and that the non-Greek language of the latter, if ever interpreted, will supply no key to the most interesting puzzle that Cretan excavation has supplied.

D. G. HOGARTH.

Ancient Babylonian Law.

NEARLY every country in Europe has been benefited by the law of Babylonia. This element, showing the culture of the Babylonians, has been preserved to us, while to a great extent the literature of the Babylonians has perished. There was an organized intelligible system of rights and duties enforced by the State.

We find in Babylonia that law was the sum of simple rules as well as the outgrowth of the needs of man in social intercourse. Man is born for justice, and law and equity have not been established by opinion, but by nature. The law of nature is that which is prescribed by the internal dictates of reason alone. Cicero inculcates, in one of the most beautiful and perfect ethical codes to be met with among ancient writers, the virtues of humanity, liberality, and justice towards other people, as being founded in the universal law of nature. The rules of conduct, which are coeval with society, are denominated the precepts of natural right. The great Roman jurist Ulpian reduces them to these three: "To live honestly, to hurt no one, to give every man his due."

It is these customs and precepts which furnish the content of the early law of Babylonia, which determines the form of early legal processes, and which, in fact, afford a justification for the sanctions which are afterwards imposed by a constituted state authority. A body of custom prevailed which was regarded as binding upon the whole body of persons forming the primitive social group in which such custom obtained. The law of Babylonia was originally a body of customary law, and although it came in time to be based on statute, custom was still regarded as one of its original sources.

The Babylonian was not the originator entirely of the law which he developed. He was the heir of a yet older civilization. But, however, the legal system which arose in Babylon can be shown to be the inmediate result of conditions which arise in every country at once agricultural and commercial. We find the same conditions in ancient Egypt, in Greece and at Rome. This explains the surprising anticipation in ancient codes of modern legal methods and modes of thought. The custom grew before the law was formulated, and became law through enforcement at the hands of some authority capable, either through force or respect, of executing its decisions.

Roman civil law was no doubt indebted largely to the legal science of Babylonia. Many of the legal conceptions of modern times are clearly discernible in Babylonian law, such as, for example, the rights of a mortgagee to redeem his property, the need of witnesses to prove the transfer of property, the payment of interest on loans, servitudes—these and hundreds of other legal conceptions may be defined in the customary laws of Babylonia. The Phœnicians invented few or no legal principles, but they transmitted those which they received from Egypt, and especially Babylonia, to Greece and Rome, and thence it passed into modern jurisprudence by means of that great bridge which stretches between the ancient and modern world, the Roman law.

We know now that in the time of Abraham the Babylonians had reached a high state of culture, and in the development of trade, and especially in banking, the inhabitants of Babylonia and Chaldea were in advance of the rest of the world. Every kind of commodity, from land to money, circulated with a freedom that is unknown to modern commerce; every value was negotiable, and there was no limit to the number and variety of the agreements that might be entered into. Owing to recent excavations, thousands of contract tablets have been brought to light, many of them dating over 5000 B. C. They show that a considerable number of the Babylonians could read and write. Every legal document required the signature of a number of witnesses, and most of these were able to write

their own names. It was only where they could not do so that the law was satisfied with a simple "nail-mark" in the clay, the name of the witness being appended to the nail-mark by the clerk. We find from the contract tablets that women appeared as well as men as plaintiffs and defendants in suits, as partners in commercial transactions, and as signing, when need arose, their names. When it was found impossible to compress a contract or a legal document within the limits of a single tablet, it was continued on a second, a very clever arrangement being adopted in order to facilitate reference. The tablets were called the "first" or "second" of a series, which received its name from the first word or line of the work inscribed upon them, and the last line of the first tablet was repeated at the beginning of the second. In this way the librarian and reader were able without loss of time to refer to any text which was required in a particular series or work.

A very large number of the legal documents of the Babylonians have been preserved. These were inscribed on soft clay with a stylus, and then the tablet was baked, and it remained as one of the most convenient and permanent records ever devised. Upwards of seventy-five thousand of these tablets have been brought to light, and the literature contained in them comprises every branch of learning known at the time. Historical and mythical documents; religious compositions; legal, geographical, astronomical, and astrological treatises; poems, fables, and proverbs; grammatical and lexical disquisitions; lists of stones and trees, of birds and beasts; copies of treaties, of commercial transactions, correspondence, royal proclamations—all are represented.

The sense of right in the soil called for a legal system whereby land which the tiller had made profitable might be secured to him by some fixed tenure and might be passed on to his children, or disposed of for an equivalent. The distinction between immovable and movable property, or between real and personal estate, was thus evolved. The demands of trade were equally stimulating to the development of a highly complicated scheme of commercial law. These operated in direc-

tions which indicate a very keen appreciation of the principles which underlie modern systems.

The Romans no doubt derived from the Babylonians their custom of duplicating contracts. This method is referred to by the prophet Jeremiah: "Thus saith the Lord of hosts, the God of Israel: Take these evidences, the evidence of the purchase, both of which is sealed, and this evidence which is open; and put them in an earthern vessel, that they may continue many days." In the Babylonian two-fold contract one copy enclosed the other. Thus the outer contract preserved the inner, the "sealed" one, from any falsification, as well as from destruction by time or accidents.

The Babylonians distinguished two parts in the ordinary transactions of the market, the contract and the sale, the promise to pay and the actual payment. Trade was facilitated because the promises circulated as cash, just as in the modern system of credit. If the money was paid down at once, the receipt was combined with the contract. If cash was not paid for the goods, the contract often stipulated when they should be paid for.

The antichretic mortgage, without the rent of the house and without interest on the money was quite common in Babylonia, and there was certainly no such association of impecuniosity about it as about modern mortgages. In its usual form the mortgage was a species of sale in which the idea of the title remaining in the vendor was more clearly emphasized. Herein also was preserved the conception of the land as being the inalienable property of the family, although the use of the land as distinct from ownership was subject to disposition at the hands of the head of the family. The transaction might be regarded as a two-fold loan in which the use of the land was set against the use of the money, and the rent of the land was regarded as the equivalent of the interest on the money. The antichretic mortgage gave no occasion for any process answering to foreclosure, but when an article was not given up, but only pledged as security for a debt, in the manner of a bill of sale, the creditor in the last resort might claim his security.

The ease with which money might be raised in this manner rendered the transaction very popular, and it was adopted in Egypt, Phœnicia, Greece, the west coast of India, and the Chinese developed a very similar idea.

Commercial companies were called by the name of the leading partner. In forming a partnership it was customary for the partners in business to contribute equal amounts to the firm's capital, and to share accordingly.

The domestic relation and the family law of Old Babylonia resembled in some respects that of Rome. The matrimonial law of the ancient Babylonians was evidently borrowed from the Summerians. The union of husband and wife was spoken of as "the undivided half," or "the divided house." The father is "one who is looked up to;" the ideogram for mother suggests the elements "good" and "home;" she is "the enlarged of the family." There seems to have been no limit to the civil capacity of the married women. In matters of property she was independent, and could transact business independently, so far as her property was concerned. In the later laws she appears as security for her husband, and even as his creditor.

Babylonian marriage retained the custom of purchase, and the money paid was regarded as the purchase money of a woman, and not as the endowment of the bride. In the Roman law the *donatio propter nuptias* undoubtedly had the same meaning. The daughter, as was the case with the son, stood here, as in Rome, under the *patria potestas*, and was sold to the bridegrom in the same way that a son might be sold. If a son renounces his mother—*Urbem convocet, et ux domo exire jubeant*—they make a eunnuch of him, they hunt him out of the home, and drive him out of the town.

Deeds of adoption were executed with formalities closely resembling those of maariage contracts. In order that a portion of the family inheritance might be advanced to the son, emancipation was customary by a father or widowed mother, without adoption into another family. Wills or documents disposposing of property after one's death were not known in Old Babylonia, but, as in Egypt, the parents could give effect in

their own lifetime to any special adjustment of the various shares they desired, which would not follow in the strict course of the law.

That a man should have control of his property after death was antagonistic to the notion of possession which underlay Babylonian law. The father, even by an adoptivesion, could alienate family property, without the consent and knowledge of the latter, so that the rights of children were preserved· If a widow "set her face to go down to another house," *i. e.*, to marry again, she was entitled by law to her original dowry and any property she might have received by gift from her first husband, in addition of course to anything belonging to her in her own right.

The legal ideas which we have referred to seem to have been in no respect peculiar to Babylon. They were the common property of all the dwellers in Mesopotamia, and through the Phœnicians, who invented few or no legal principles, they were transmitted to other nations.

C. H. S. D.

The Year's Good Work.

THE receipts of the American Branch of the Egypt Exploration Fund for the Year 1900-1901, ending in July, were stated by me in their subdivisions in the August BIBLIA. But the round sum of twelve thousand and four or five hundred of dollars conveys no adequate idea of the value of our work and particularly of the noble "results" therefrom. In the first place the three departments of our society have all been active and productive, with peculiarly brilliant achievements at Abydos, the site of our original research if in soil delved by previous seekers like Amelineau. Four noble quartos representing this varied work, the fine brochure named the "Archæological Report," and the Annual Report have been published. The unique and initial installment of 118 priceless papyri has come to our university libraries or collections. Many hundreds of ushabti have been presented by our Committee to our

subscribers. Before this fiscal year closed (July 31), as I am notified from London, a second lot of these interesting figurines were appropriated for our subscribers, and we shall distribute them later when our subscribers are back from vacation and can in person welcome the curious little souvenirs of what the old Egyptians thought or felt respecting the resurrection of the body and the accountability of the mind or soul within it.

But a splendid climax to our "results" has been the varied, the rich, the archæologically priceless exhibition in London of objects, archaic indeed, artistic, even ornamental, from the site of Abydos. In the collection are such auriferous bits as the gold bar of Mena, inscribed with his name; a hollow gold case of Zer; his immediate successor; a cap of gold bearing an emblem of Osiris; a pin of gold alloy belonging to one of his servants; the sceptre of Khasekhemui, banded with gold, and so on. The *cum summa laude* to this climax, at least to Americans, is the fact that hundreds of objects in this noble collection are voted by the Committee to our museums, and they will soon be on their way to America.

All this, to quote from the *Outlook*, "is another reminder of what the Egypt Exploration Fund is doing so grandly to restore to the world invaluable data in man's evolutionary achievements." WILLIAM COPLEY WINSLOW.

Boston, August 21, 1901.

Palestine Exploration Fund.

A LETTER received from Jerusalem highly commends the recently appointed governor and says that he is making an effort to restore the water of Solomon's Pools to the city. Depending on foul cistern water, while it lasts, and then on the water brought in goat-skins from the well of Joab, Jerusalem is the worst city of its size in this respect in the world. Why it is not depopulated by pestilence is the mystery, but the conditions seem to induce poor health through the summer rather than actual plague. It will be a fine thing when a Turkish

official seeks to signalize his term of office by some good done rather than to enrich himself at the expense of his district, leaving it poorer and more desperate than he found it.

The beginning of a museum in Jerusalem is an event of great importance. Dr. F. J. Bliss reports that the Director of Public Instruction has set apart a room in the Government School, just inside Herod's Gate, and that most of the objects found in the recent excavations are placed there. One case has a hundred specimens of pre-Israelite pottery found at Lachish. Another case has a hundred specimens of Jewish pottery, including stamped jar-handles. Objects in bronze, iron, bone and stone are found, also gems, coins, and glass objects. It is expected that the museum will be open to the public for a small fee. May it grow and prosper!

The rainfall is very low this year and there is reason to fear very great suffering throughout the country unless the governor can avert it.

The July *Quarterly* gave an account and representation of a mosaic found at Jerusalem, very finely executed and representing Orpheus playing on the lyre, and surrounded by some twenty figures, richly colored. Though obviously pagan, the mosaic may go back to the second Christian century, and may even have been part of a Christian church. The whole seems to be in honor of two women whose names, written in Greek, are Theodosia and Georgia. A fuller study is to be made and printed later.

There is further discussion of the famous map of the land found in mosaic at Medeba, and M. Clermont Ganneau shows cause for a more thorough explanation of it than has yet been given. The same scholar has given a representation of a mosaic found in Galilee representing an inscription in four lines of square Hebrew, but the reading of it is to be given in the next *Quarterly*.

The site of Calvary is again in active discussion. There appears to be nothing new to say except that Canons MacColl and Gell show a disposition to despise the Protestant state of mind which raises the question as to the site so long accepted

by Catholics. There is an *odium archæologicum*, but it seems wholly out of place in these days, and the very reverend officials will not strengthen their cause by refusing to Methodist or other dissenting scholars any titles and respect whatever. This certainly is not the spirit in which the Fund was organized.

The *Quarterly* has taken a new departure in giving notices of foreign publications in this field of research and thus makes itself a more complete summary of the work.

For the first time the quarterly amount received at the London and American offices is nearly equal, sixty-five pounds in London and sixty-two pounds in Cambridge, U. S. A. This is as it should be. Americans are able to bear half the burden of this work, and the Bnglish should feel that they have our hearty co-operation in all thorough and energetic work.

THEODORE F. WRIGHT,

Hon. Sec'y for U. S.

42 Quincy St., Cambridge, Mass.

Book Reviews.

A GOTHIC GRAMMAR, with Selections for Reading, and a Glossary. By Wilhelm Braune. Translated by Gerhard H. Balg.

A Comparative Glossary of the Gothic Language with special reference to English and German. By G. H. Balg, Ph. D. With a Preface by Prof. Francis A. March, LL. D., L. H. D.

Gothic is a sister speech to English, and is the oldest of the Teutonic family, and being the oldest sister, is fully entitled to claim the place of head of their family. In fact, Gothic stands related to the Germanic language generally, very much as the Sanskrit to the Indo-European family. Gothic is more akin to the common Aryan than any of the Germanic tongues. The Old Norse *Edda* dates only from the eleventh century; the Anglo-Saxon *Beowolf* is probably not older than the ninth century, nor the Old High German *Hildebrand* than the eighth

century. But we have a Gothic version of the Scriptures dating some four hundred years further back, about A. D. 350.

The Gothic version of the Scriptures, made by Uphilas (Wulfila) bishop of the Goths, are all the remains that the world now possesses of the queen mother of so many princely languages. In the Gothic languages are included the Low German and the High German. The Low German embraces the Norse, or Scandinavian languages, the Anglo-Saxon, the Frisic, and the Low Dutch. The Norse languages include three special dialects; the Icelandic, Swedish and Danish. As an interval of four centuries separates the Gothic Scriptures from any literary documents now extant of the other Germanic languages, a knowledge of the Gothic is indispensable to all students of Old English, and to the student of Latin and Greek, who wishes to understand the origin and development of the grammatical forms of these languages, an acquaintance with Gothic is essential.

Of the version of the Scriptures ascribed to Ulphilas, we have a great part of the New Testament, and a very small portion of the Old. We have also a fragment of the Commentary on St. John ascribed to him. The language, as we may judge from these remains, shows considerable cultivation, and they are evidence of the possession of the art of writing at a very early period. There is a general agreement that runic writing first appeared in the north in the second century, and that it came with the art of working iron, and the use of the horse. These runic inscriptions, of which we have some two thousand pieces, monuments, weapons, ornaments, etc., are found in Sweden and other parts of Scandinavia, as well as in Great Britain, and they give us a glimpse of something yet older. It is significant that the word *runa*, so common on the monuments, as applied to the characters, denotes in Gothic, as in Irish, mystery or counsel, and was evidently a secret writing. To write is in Gothic *meljan*, which may be connected with the Anglo-Saxon *marl*, a picture, Sanskrit *mâla*, a line, and mâlika, a painter, and apparently meant, in the first instance, to depict. Gothic continued to be spoken for five hundred years, finally

dying out in the ninth century, leaving no issue, as was the case with many other Teutonic tongues spoken about the same period—those, for instance, of the Vandals, Herculi, and Bergundians, of whom no records have survived.

German scholars have written largely upon the subject of the Gothic language, and numerous grammars have been published in Germany by Diefenbach, Gabelentz, Meyer, and others. In 1868 appeared in England, Skeat's *Moeso-Gothic Glossary*, with an outline of Moeso-Gothic grammar, and a list of Anglo-Saxon and Modern English words, etymologically connected with Moeso-Gothic.

In 1880 appeared Braune's *Gotische Grammatik*, of which four editions have appeared in Germany. From the fourth edition we have the second edition of the translation before us, edited with explanatory notes, complete citations, derivations, and correspondence, by Dr. Gerhard H. Balg. This is one of the best Gothic grammars we have met with. The Gothic phonology and inflection are, as far as possible, set forth by themselves, without resorting to comparative grammar for an explanation. The reading exercises offer sufficient material, and gives students, working independently of a teacher, an opportunity to apply what they have learned from the grammar. A glossary contains not only the vocabulary of the reading but also all words occurring in the grammar. Dr. Balg's translation is accompanied by critical notes, and a valuable glossary, in which the inflection of every word is indicated, and references are made to the paragraphs on phonology. Proper nouns have been inflected in full, and references are given to the texts.

The laws of Gothic phonology are important and interesting to all students of philology. One of the most characteristic is that in words of more than one syllable, the vowels *a* and *i* preceding a final consonant disappear. Another phonetic law peculiar to Gothic, is that which as a rule changes *i* to *ai* and *u* to *au* before *r* and *h*. In Gothic, as in Sanskrit, we have full and conspicuous the formative syllable *ya*, which is commonly obscured in Greek and Latin verbs. In the nominal declen-

sion Gothic has lost all the dual forms, and the ablative, while nearly all the datives are borrowed from the vocative.

Dr. Balg's plan includes a complete apparatus, a grammar, an etymological glossary, and an edition of the Gothic remains with an introduction and notes.

The Glossary before us is the second of the series. It contains the extant words of the Gothic language. The glossary is very well arranged and cannot but be very helpful to the student of languages as well as of Gothic. The compounds are divided by hyphens, and particular attention has been given to the translating of the Gothic words. Nearly all the citations have been taken directly from the text. The glossary is largely occupied with comparative etymology, and the student of English will be interested in the etymological study of the Gothic relations. This work shows great labor, not only in the compilation, but also in the composition, it having been set up under the author's supervision in a country newspaper office, and a form of eight pages were sent at a time to an adjoining city to be electrotyped. This is the first work of the kind published in this country and it is a credit to the author's scholarship.

The grammar is an octavo of 228 pages, and is sold at the low price of $1.35. The Glossary is a quarto of 667 pages, and is sold at $4.50. Dr. Balg also publishes "The First Germanic Bible, translated from the Greek by the Gothic Bishop Wulfila, in the Fourth Century, and the other Remains of the Gothic Language, edited with an Introduction, a Syntax, and a Glossary." Price $3.25. These works can be obtained of the author, Dr. G. H. Balg, 623 Fifth St., Milwaukee, Wis., or of Lemke & Buechner, 812 Broadway, New York.

Archæological Notes.

Dr. Stein, of the British Indian Education Department, has just returned to London after a year's exploration in the deeply interesting section of central Asia. He spent months in the little known Khotan Desert, and succeeded in excavating a

large series of Buddhist temples and monastic buildings ten miles to the northeast of Khotan city. He found a lot of ancient manuscripts in Sanskrit, Chinese, and an unknown language, which includes some well known Indian characters. He also found Buddhist pictures and numerous stucco sculptures which were undoubtedly of Indian style. From this point, Dr. Stein pushed to an ancient site in the desert beyond Keriya, where he made a rich strike of ruined dwellings, half buried in the sand, and an abundant supply of epigraphical and other relics likely to prove of great importance to students of Indian antiquity and early central Asiatic history. He obtained 500 documents written on wooden tablets in Kharosthi script peculiar to the extreme northwest of ancient India.

The deciphering of these records requires much time and labor, but already it can be seen that the tablets contain the correspondence of a private official. Some still bear the clay seal which was originally attached, and also the string with which an ingeniously contrived wooden envelope was fastened. These seals possess specific interest, the number showing unmistakable traces of the influence of Greek art.

Dr. Stein subsequently explored the sites of east Khotan, which furnished additional manuscripts, many interesting specimens of ancient sculpture, all showing the influence of Greek art and colossal stucco images.

In addition to enriching the knowledge of ancient Central Asia, Dr. Stein has been the means of bringing to light a cleverly planned extensive trade in fabricated manuscripts. These have been found in some famous European collections, governmental and private, and many learned men have wasted precious hours endeavoring to decipher what were believed to be the records of hitherto unknown languages. Dr. Stein found that Islan Akhun, who, for a Central Asiatic, was a phenomenally enterprising man, was locally credited with having established a factory of ancient documents. He is the agent through whom the British and Russian representatives at Kashgar, as well as private collectors, obtain manuscripts. Owing to the gradually increasing suspicion about him in the

last few years the demand for his documents has rather fallen off and he has taken up the profession of a medicine man.

When Dr. Stein returned from Khotan in April the Chinese District Officer produced Islan Akhun for examination. Islan at first denied that he was a fakir and forger, but ultimately confessed. It seems that he was originally engaged with accomplices in making up manuscripts of what appeared to him a reasonable imitation of the genuine ancient scraps. Finding a profitable market he allowed his inventive powers free scope and turned out documents at a rapid rate. This process still seemed too slow and too laborious, so Islan conceived the audacious scheme of block printing. In order to give an ancient appearance to modern Khotan paper, he first soaked it in a solution which imparted a yellow color. Then he printed it without much attention to its supposed connection. After this the printed sheets were hung on chimneys and smoked and finally buried for some time in the desert sand. They were then palmed off as ancient documents.

Islan Akhun's wickedness did not end there, for he used to go about the mountains and represent himself as an agent sent by the British Government to look after the slaves originally carried from India, and now ordered released. He was able to levy blackmail on the ignorant hillmen by producing formidable documents purporting to be credentials. These were confiscated by Dr. Stein. One was an old Swedish newspaper of 1897. Akhun is now a convict with a wooden collar around his neck.

It is now some twenty-five years since the spade of Schliemann brought to light the remains of the oldest civilization of Greece; and as it was soon recognized that these remains belonged to the period of the Bronze Age, it was clear that they must be older than the classical period of Greek culture, says *Nature*. The excavations which were made subsequently in several parts of the Greek world by the various investigators who were emulating Schliemann's example proved that this Bronze-Age culture was not confined to any particular part of

Greece, but extended over the whole Hellenic area. Such discoveries compelled classical scholars to abandon many preconceived notions, and they found it necessary to revise entirely their ideas about the origins of Greek civilization; it is not to be wondered at that many excellent scholars of the "old school" still find it difficult to make their views fall into line with the new order of things in classical archæology. This is most evident when the dating of Mycenæan antiquities has to be considered, for if the Mycenæan culture, being of the Bronze Age, is necessarily pre-classical, its *floreat* must be assigned to the second millennium before Christ.

An important confirmation of this view seems to be supplied by the evidence derived from the excavations which have been made in Egypt in recent years, where a large number of objects, pottery, etc., of Mycenæan origin have been found; and in many cases such objects have been discovered side by side with native Egyptian objects which must belong to the period which lies between B. C. 1500 and B. C. 1000. The discoveries of Mr. A. J. Evans, however, all seem to point to a still earlier date for the first development of Mycenæan culture out of primitive barbarism, and a useful indication of its antiquity is supplied by the discovery, recently announced, of a statue of King Khian of Egypt, in Crete. Now the existence of King Khian was made known to us by numerous scarabs and certain monuments which were found at Tanis in the Delta and Baghdad in Turkey-in-Asia, and it is generally thought that he was a Hyksos king, who reigned about B. C. 1800. Professor Petrie, judging from the style of the work on Khian's scarabs alone, has assigned this king to a far earlier date, *i. e.*, to the period between the sixth and eleventh dynasties, about B. C. 3000; there is, however, no sufficient foundation for this view, and, so far as we know, it is not accepted by the majority of Egyptologists.

The discovery of Khian's statue by Mr. A. J. Evans in the Mycenæan palace of Knossos takes its place naturally in the long series of facts derived from archæological evidence collected in Egypt and Crete, which point with one accord to a

date before B. C. 1500 for the beginnings of the Mycenæan period properly so-called.

THE question is sometimes asked: What are the oldest written records known? There are the tablets of the Babylonian King Khammurabi, B. C. 2300, who was the Amraphel of Genesis. There are hundreds of these tablets. Most of them were found at Tel Sifr, the ancient Larsa. Many of these bits of clay partake of the character of letters. Can we imagine that the Post Office had its duties before or during the time of Abraham? But these Khammurabi documents are but of yesterday when compared with the inscribed cylinders, or bricks, which, beginning with the date of B. C. 4500, continue down to yesterday, or say, B. C. 520.

Suppose we accept, then, B. C. 4500 as the earliest record of man's writing. How many thousands of years must have passed before man invented the signs or the characters by means of which he gave a positive form to his thoughts? As the archæologist goes on with his studies, he is forced to admit that the dawn of civilization is removed further and further back. If Lord Kelvin gives to the world we live in a beginning some 6,000,000 years ago, when did man first write? The hope is entertained by Assyriologists that even earlier cuneiform letterings may be discovered.

The character of the documents of the time of the Kings of Ur and Dungi, of about B. C. 2500, have been fully studied. The most interesting are the tithe payments made to the temples. There are innumerable entries of sheep, oxen, asses, etc., brought in by the farmers, with corn, dates, wool, and other produce. These, as accounts, are perfectly well kept, and might be deemed models of clerical skill to-day. There are trade contracts and leases. It becomes by no means impossible to understand what were commercial relations in Babylon some 2300 years before the Christian era. Could there have been moneyed institutions resembling our banks? That there were trading guilds seems positive. Babylon was a great commercial centre.

As to the records of King Nebuchadnezzar (a very much maligned potentate), we have his record exactly. In the Department of Oriental Antiquities at the British Museum may be seen documents belonging to every year of his long reign. Could there have been a syndicate in those remote times? There are the records of a firm which must have been possessed of large means. Its name and style was "Engibi & Sons." This concern was quite ready to advance money on eligible property.

Civilization cannot work in one direction alone. Metallurgic proficiency was prominent among the Assyrians. There are the bronze castings of B. C. 2200. And where did these old people get their tin? That is a question no archæologist has found an answer to up to the present moment.

ANOTHER archæological expedition to Sendjirji, in the north of Syria, will be sent by the Berlin Oriental Society about the end of this year, under Professor von Luschan, of the Ethnological Museum here. The ruins of the ancient capital of the kingdom of Shamal, situated near the Kurd village of Sendjirji, were discovered by Drs. Puchsteine and Luschan in 1883, and thoroughly examined by several expeditions from 1888 to 1894 at the expense of the Berlin Oriental Society. The most ancient finds date as far back as about two thousand years before Christ, and consist of some Hittite antiquities, a statue of King Panamma (745 to 727), covered with inscriptions, and an Assyrian Stele of Asarhadon, about the year 670 before Christ. The examination of the tumulus covering the castle gate, which dates back as far as 1000 before Christ, the castle itself, and the double well, not being finished in 1894, the work is to be brought to a conclusion by the present inspection.

IN the concluding lecture of a series at the Royal Institution on the "Rise of Civilization in Egypt" Prof. Flinders Petrie, the famous archæologist, discussed the famous "nebulous fringe" period which still separates the prehistoric from the

historic. During the reigns before Mena (about 4750 B. C.) no continuous inscriptions have been found. The first line of writing is on the tablets used at Mena's funeral. Mena's position as the first king of the first dynasty marks the beginning of a new order. Out of the ten kings who are stated in history to have reigned before Mena four have been found named on their own monuments. Under Zer, the successor of Mena, the final crystallization of Egypt took place, and no essential change occurs until its final decay, 5000 years later. This rapid fixation is like that in Greek art between the Persian war and Pheidias. The technical ability shown in the manufacture of the jewelry lately discovered, has not been exceeded since. Later changes have only involved complexity of labor, but no new ability. The linen of that age, as compared with modern fine cambric, shows a finer thread and a closer warp—6000 years before our own. Foreign intercourse is shown by many vases, of which the material and form are clearly of an Ægean source. Such are absolutely dated to the reign of King Zer, and the starting point of the history of Greek vases must now be taken back some 3000 years before the Mycenæan age.

Rev. James P. Nies, Ph. D., who has visited Palestine with the express purpose of studying the results of recent explorations in Palestine, has come to the conclusion that ninety-five per cent. of the work is yet to be done. The observations of Dr. Nies, which are set forth in a paper contributed to the *Journal of Biblical Literature* go to show that rich rewards are still awaiting the archæological explorer in Palestine. He says:

"During all my travels, I had especially in mind possible excavations, and my conclusion was that in spite of the fact that only two really important Hebrew inscriptions have thus far been discovered, the land is rich in promise to historians, archæologists and biblical students. No other country of which I know can offer so long a series of radical historic changes. Arranged in periods they would be:

"(1) Hittite, Amorite, and Egyptian, and possibly early Babylonian traces; (2) Phœnician; (3) Jewish; (4) Persian; (5) Greek; (6) Roman (abundant); (7) Byzantine (abundant); (8) Kufic; (9) Crusader; (10) Saracenic; and, east of the Jordon, may be added to all these Moabite, Ammonite, and Nabatæan.

"Perhaps I ought also to mention the prehistoric period of rude stone monuments. Of these I had the good fortune to find two, of which I have seen no mention, and possibly a third of considerable interest. One has a Jebel Osha, on the road leading from Salt to Nablous, a fine stone circle; another is on the road between Ras el Abyad and Tyre, a dolmen whose table-stone lies beside it; and a third may prove to be the veritable circle used by the priests of Baal at the Mahraka on Mount Carmel.

"Of the various periods I have mentioned, architectural monuments, tombs, rock-cuttings, roads, and coins are to be found in various parts of the country on the surface, and most of these have been described by travelers and by the surveyors employed by the Palestine Exploration Fund of England, as well as by French and American expeditions. If what they state is accepted as true, what may we not expect to find in the future, when almost all the whole work of excavation remains to be done? The country east and west of the Jordan contains literally hundreds of *tells* and promising ruins, of which only four or five have thus far been, in any way, examined. Follow any of the great plains or valleys, and you will be confronted by a continuous series of *tells*, or great artificial mounds. Follow any of the rocky ridges, and you will not fail to encounter ruins in equal abundance. Among all these are the sites of cities of the highest importance to science—the cities of the Philistine plain, Samaria, Beth Shan, Jericho, Heshbon, and many others of nearly equal celebrity. I know of no part of the trans-Jordan country (whose surface has been so admirably described in 'East of the Jordan,' by our own Selah Merrill) that has been excavated, and yet here was found the Mesha Stone! It is thrilling to examine such sites as Heshbon, Elealeh, and Medeba, and to realize that under-

neath the present Roman and Byzantine ruins must lie countless objects of antiquarian value, and, in all probability, many inscriptions which would shed a flood of light on many vexed questions of history and of the Bible."

MR. EVANS has embodied some of the most curious of his first year's discoveries at Knossos in a most illuminating article on "Mycenæan Tree and Pillar Cult, and its Mediterranean Relations," printed in the last number of the *Journal of Hellenic Studies* (Vol. xxi, part 1, 1901). The Egyptian relations of his first year's Knossian discoveries he has treated minutely in a special article published by the Egypt Exploration Fund, and now comes, in Volume xxx, of the *Journal of the Anthropological Institute*, a review of Dr. Murray's "Excavations in Cyprus (Bequest of Miss E. T. Turner to the British Museum)", in which Mr. Evans brings out in greater detail his conclusions as to the relations between Mycenæan culture and the bronze and stone ages in the Mediterranean basin—conclusions which were sketched by him nearly a year ago in *Nature*, September 27, 1900. Mr. Evan's anticipation that the two acres of the Knossian site uncovered last year would prove to be less than half the area requiring minute exploration, has been literally verified. This year he has uncovered about three acres more, and it is gradually becoming evident that the "Labyrinth" was as much like a miniature city as any one rambling building could be. Here, naturally enough, Egyptian analogies have suggested themselves to him. He has added to his store of linearized pictographic signs by new finds. There are more frescoes—one of them giving a female head with wonderfully fresh coloring. A curious draught-board, partly of silver, has been unearthed, and, over and above all this, new "magazines," filled with storage jars, of dimensions even huger than those of last year, have been found in very great abundance. Workshops where beautifully wrought stone vessels were found in various stages of completion have appeared, and still the excavations were in progress when Mr. Evans' preliminary account went to press. It is not

to be wondered at that these various accounts should have created a great stir in learned circles, and have secured Mr. Evans' election as a fellow of the Royal Society.

CONTENTS of the *Proceedings* of the Society of Biblical Archæology. Vol. xxiii. Part 3.—The Hyksos; the Hittite Inscriptions; the Arzawa Letters; Kandaules of Lydia, by A. H. Sayce—Documents Assyrians relatifs á la Magie, by A. Boissier—Egyptian Painter's Palette of Wood, by E. Towry Whyte—"The De Duabus Viis;" a New Latin Version of the First Six Chapters of the "Didache," by Joseph Offord and E. Gilbert Highton—The Fraser Scarabs, by F. Ll. Griffith—Note on Scarab No. 384, in Mr. John Ward's Collection, by Mrs. Grenfell—Notes on Gen. vi: 16, Isa. xviii: 1, and Prov. xxx: 15, by Rev. Canon Cheyne.

Says Prof. Sayce: "A study of the newly found Hittite inscription of Babylon has convinced me that the Hittite characters were polyphonous, and that it is just this polophony which has hitherto foiled our attempts at decipherment. Besides the value possessed by a character when used ideographically, it had another and simpler value when used phonetically. Whether the polyphony went any further than this, I cannot tell. But the goat's head which, as we know from the base of Tarkondêmos, had ideographically the value of *tarku*, had syllabically the value of *s*. This is plain from the lion of Mer'ash, where it twice takes the place of the nominative suffix *s*. In the inscription from Babylon, moreover, the ideograph of 'water,' which represents the name of a god, and also, as I believe, the word Khat (ta) or 'Hittite,' replaces the patronymic suffix."

In this article Prof. Sayce attempts the translation of a number of Hittite ideographs.

THE second part of the first volume of Lidzbarski's *Ephemeris für Semitische Epigraphik* is recently from the press. Lidzbarski discusses the relations of the South Arabian script to the north Semitic script, as found in the Phœnician, Moab-

ite, and similar inscriptions. We know that Arabia Felix was the seat of one of the oldest civilizations in the world, and that it was in close commercial relations with the northern Semites. This would make the communication of the art of alphabetic writing an event almost inevitable as was its contemporaneous transmission to the Greeks. There is no reason why the alphabet should not have been conveyed to Saba before the time of Solomon, when the direct trade route by the Red Sea was opened by the enterprise of Hiram, King of Tyre. The Sabæn alphabet has been considered to be one of the most archaic of the South Semitic alphabets. The Ethiopic is only its modern development. Lidzbarski discusses the relations of the south Arabian script to the north Semitic script, as found in the Phœnician, Moabite, and similar inscriptions, and he reaches the conclusion that the south Arabian script was derived directly from the north Semitic and Phœnician. Lidzbarski concludes that the script cannot antedate 800 B. C., thus supporting the view generally entertained of the date of the Minœan-Sabœan civilization, in opposition to Glaser, Hommel and Weber.

It has been the opinion of some scholars that some lost alphabet, of which we have no knowledge, must have been the archetype of the Sabæan, as well as the Safaite and the Indian alphabet of Asoka. There was an ample opportunity for the transmission to India of the Sabæan alphabet, which must have branched off from the Phœnician stem at some time not later than the sixth century B. C., and it is to this very period that the origin of the Indian alphabet must be assigned.

In the last number of the *Mitteilunger der Vorderasiatischen Gesellschaft* (1901, No. 2) Otto Weber endeavors to prove that the Minæan kingdom antedated the kingdom of the Sabæans, reaching its highest point of prosperity about 1000 B. C. The Minæan inscriptions carry us back, he believes, at least as far as 1200 B. C., and, of course, the Minæan alphabet was developed much earlier. The Minæan kingdom lasted until about 600 B, C., when it was overthrown by the Sabæans. Glaser and Hommel both agree as to the antiquity of the inscriptions,

the latter believing the Minæan script to be the parent of the Phœnician, while, as we have seen, Lidzbarski reaches the conclusion that the south Arabian script was derived directly from the north Semitic and Phœnician.

Lidzbarski discusses incidentally the forms of the letters of the famous Siloah inscription from Jerusalem, a monument of the early Hebrew alphabet whose authenticity is unimpeachable, and which stands unrivaled in antiquity and interest among Semitic records, save by the Moabite stone. As is well known, the Siloam inscription was in pure Biblical Hebrew, but written in Phœnician characters closely resembling those found on the Moabite stone. Its date is supposed to be about the eighth century B. C. On epigraphical grounds Lidzbarski concludes that this inscription is very ancient, as was at first supposed, and not of the Herodian period, as has recently been claimed.

We learn from the *Sunday School Times* of a report from Professor Dr. George Steindorff on the recent discoveries at Alexandria. Important as Alexandria is in helping us to obtain a knowledge of Græco-Egyptian civilization, and of the development of the early Christian church, its exploration by archæologists has been altogether too long neglected. It seems, however, that we have now reached a turning point, as in the last few years increased attention has also been paid to the historical and archæological questions that connect with this city. The excavations which for some time past have been made by German scholars near the place where "Cleopatra's Needle" (now in New York) once stood, have led to important results. Traces have been discovered of the magnificent palaces of the monarchs of the house of Lagus, in which a Ptolemy, an Arsinoë, a Berenice, and a Cleopatra, once held court. Not a great deal, indeed, remains of them, nevertheless it has been possible to determine their ground-plan with considerable accuracy. Another highly interesting discovery on the territory of ancient Alexandria was made by the merest accident. In the mound known as Kôm esh shugâfa, lying some-

what towards the southwest of the well-known "Pompey's Pillar," quarrymen found a large catacomb, which is not only the largest, but also the most beautiful and best preserved of all the Alexandrian catacombs. The subterranean chambers are arranged in stories, connected by elegant stairways. Many of the walls are covered with Egyptian decorations; at other places, Egyptian and Greek art forms are intermingled. The tomb probably belonged to an Egyptian dignitary, who at this spot provided a last resting-place, not only for himself, but for his entire family and household. It dates from the second century of our era.

THE recent number of the *Archæologisches Jahrbuch* contains the preliminary report by the brothers Alfred and Justus Koerte, of their archæological finds last season in the ruins of the city Gordieion in northern Phrygia. A leading object was to discover the shrine where Alexander the Great cut the Gordian Knot, and the archæologists are convinced that they have found this in a small temple, 20 metres long and 11 metres wide, of which, however, little but the foundations and roof-tiles have been preserved, these evidently belonging to the Eastern Greek style of structure of the sixth century. No sculptures of any kind was found except a torso of a Siren, in archaic Greek style. Nothing of the old city walls was discovered. The most important find was a series of fine burial chambers, about 14 inches in height, which contained an abundance of tile utensils, and some in bronze and iron. The greatest curiosity among them is a sort of kettle with a sieve, which the Brothers Koerte consider to have been used as beer vessels. These utensils range from the eighth and seventh century to the late Greek period. The particulars of the work done in Gordieion will be given in a special volume soon to be published.

IT is interesting to call attention to the spot which Prof. Hogarth describes on another page as the site best worth visit-

ing in Crete. This was located and uncovered by the perseverance of an American woman, Miss Harriet Boyd.

The remains of an ancient Mycenæan town of Gorynia lie on the Gulf of Mirabello at the head of the lowest pass to the south coast. The site is close to the main road from Candia to Sitria, and was discovered by Miss Boyd, who had been directing the excavations. Her workmen have now laid bare two narrow, tortuous streets, which are paved on either end and are preserved to a considerable extent.

The houses are built of stone with party walls of brick. This style of structure was often suspected on the Ægean Gulf, but the sites were never found before. Two streets converge toward a large building of fine masonry on the highest point of a knoll, which is easy to recognize as the house of the local Governor.

The contents of the buildings are interesting as well as the structure. Almost everything in the shape of precious metal has vanished, but everything in bronze seems to have remained in the shape of weapons, tools and vessels. Among the many clay vases are some which were previously suspected from fragments that have been recovered among the chambers, one of which, from the objects and symbols found, it is safely inferred had been a small shrine.

CONTENTS of *Man* for August: Strangling-cords from the Murray River, Victoria, Australia, by H. Balfour, Ill.—Four Photographs from the Oasis of El Khargeh, with a Brief Description of the District, by C. S. Myers—Forgeries of New Zealand Stone Implements, by J. E. Partington—Note on the Occurrence of Forgeries in the Pacific, by H. L. Roth—Torres Straits Pottery, A Correction, by A. C. Haddon—Obituary, Sir C. E. Peek—Reviews—Proceedings of Societies.

In the reign of Thotmes III (about 1500 B. C.) the western oases were divided into the Northern and Southern oases, the latter of which probably comprised those of El Khargeh and Dakhleh. These two, or perhaps only the former, became afterwards known as the Oasis magna. From an early time,

certainly before 1000 B. C.. El Khargeh was used as a place of banishment, To it, in the year 434 of the Christian era, Nestorions was exiled because of his religious convictions. There is very little doubt that the remarkable necropolis, an illustration of which is given, and numerous monasteries, are the remains which the small bands of his followers have left behind. Mr. Myers describes several of the tombs and temples.

Dr. Arthur S. Cooley, Auburndale, Mass., has issued a catalogue of photographs of Greece and Europe, a list of some 800 photographs taken by him in 1897-1899, while a member of the American school at Athens. Mr. George R. Swain of Bay City, Mich., has issued a calendar of over 2500 slides on Roman Archæology and Greek Sculpture, embracing topography, monuments, excavations, sculpture, architecture, manuscripts, etc. This catalogue contains 175 slides from the photographs and original drawings used in the illustration of "Pompeii; Its Life and Art," by August Mau; 100 slides from the De Criscio inscriptions from original negatives; and a complete set from the Brunn-Bruckman *Denkmaeler*, plates 1-515 inclusive.

Contents of the *American Journal of Archæology*, Vol. V, No. 2: Excavations at Kavonsi, Crete, in 1900, by Harriet A. Boyd, Four Plates—Fragments of an Archaic Argive Inscription, by James Dennison Rogers—The Roman Aqueducts as Monuments of Architecture, by Howard Crosby Butler—Bibliography of Archæological Books (1900), by H. N. Fowler—Archæological Discussions (July, Dec. 1900), by H. N. Fowler.

Owing to the absence in Europe of Mrs. Marie N. Buckman, the Secretary of the Fund, we are obliged to omit the subscriptions to the Egypt Exploration Fund, the Archæological Survey, and the Græco-Roman Branch for the month of August.

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This Society was founded in 1883 by Amelia B. Edwards, R. Stuart Poole and Sir Erasmus Wilson; the American Branch, now the national representative of the Fund, being formed late that year, by William C. Winslow. Its discoveries and other labors in Egypt relate to the settlement of obscure questions of the highest importance, touching the pre-pyramid and pre-historic times, the "Hyksos" conquest, and the origin and growth of language, science, industries and arts. They relate to Biblical sites, New Testament corrobations, hitherto unknown classical writings of the great authors, and the life man led in remote as well more particularly in Ptolemaic times. The results from the explorations appeal to every department of learning, and are of universal interest. The books are popular as well as scholarly, and the illustrations will delight every tourist upon the Nile that appreciates the monuments and the scenery.

Three distinct departments of the Society perform its work in the field, and each publishes its annual volume; besides which the Archæological Report, an artistic *brochure*, summarizes and reviews all discoveries, and all published in Egyptology for the year. In the chief department, that of the FUND itself, the sites of famous cities have been identified; the Biblical Pithom-Succoth, the city of Goshen, the Greek Naukratis, and Daphnæ have been discovered; statues and inscriptions, papyri, and beautiful objects in bronze and other metals, as well as in porcelain and glass, have been found; new and unexpected light has been cast upon the ancient history of the Hebrews; the early stages of the Route of the Exodus have been defined, and its direction determined; most important chapters in the history of Greek art and Greek epigraphy have been recovered; Ahnas, the Hanes of Isaiah, has yielded interesting monuments; Tell Basta, the Pi-Beseth of the Bible and Bubastis of the Greeks, has afforded ruins of peculiar significance

and grandeur, inscribed with texts of especial value; and the excavations of the ruins of the temple built by Queen Hatshepsu, at Deir-el-Bahari (Thebes), mark a distinct and brilliant epoch in the history of exploration in the Valley of the Nile. The discoveries at Deshasheh relating to the fifth dynasty era, and in the cemetery of Denderah, and at Behnesa (Oxyrhynchus) of thousands of papyri, including portions of the New Testament and classical writings of the greatest authors, not only prove the value of original discovery, but the astonishing archæological richness of the soil of Egypt.

THE ARCHÆOLOGICAL SURVEY OF EGYPT.

The Archæological Survey of Egypt, organized as a special fund in 1890, is of incomparable importance in many ways, and, in view of the wholesale and irreparable destruction of sculptures by Arabs, tourists and dealers in "Antiques," needs to be pushed vigorously forward The tombs of Beni Hasan and El Bersheh have now been scientifically surveyed, and their scenes and texts copied with absolute accuracy and in fullest detail. The pictures of life, "as it was," 2500 B. C., are historically of great value.

The Archæological Institute of America passed a vote indorsing this work.

GRÆCO-ROMAN BRANCH.

This department of the Fund, established in 1897, is specially devoted to the discovery and publication of remains of classical antiquity and early Christianity in Egypt. The remains already published include the earliest known texts of St. Matthew and St. John; the Logia or Sayings of Christ; a new poem by Sappho, and a mass of fragmentary literature by the classical masters, and of documentary and epistolary papyri which illumine the political, business, social life of that age for our instruction and delight.

A volume of about 300 quarto pages with illustrations will be published annually from these and future collections of papyri. Classical scholars and professors at American Universities are urged to support this important branch of the Egypt Exporation Fund.

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The Archæological Survey Fund and the Græco-Roman Branch are distinct departments and require separate subscriptions, which are separately acknowledged in the Annual Report. A subscription of $5 to either Fund will entitle the subscriber to the annual volume of that Fund, and a donation of $125 will constitute life-membership.

The publications of the FUND are forwarded to libraries and individuals free of duty and postage. The volumes are handsome *quartos*, embellished with photographs, photogravures, phototypes, photo-lithographic plates, and sometimes with colored plates, especially to illustrate facial and architectural characteristics.

Antiquities are now distributed among American Museums by the London Committee *pro rata* of the combined subscriptions received through the national office (59 Temple Street, Boston), *and* local organizations. All subscriptions from every source form the basis for distribution and the apportionment of "objects" is sent *direct* to each museum from London. To subscribe through a local organization rather than through the national office does not thereby increase the apportionment. The national office alone represents the unity of the Society in the United States, and it is a matter of patriotism as well as of finance to maintain it.

The national office alone has the *data* of past subscriptions and records of the American Branch, where, too, may be seen copies of all our publications. Without endowment, the Society depends on subscriptions or donations to continue its work. All services by honorary officials for the FUND are a gratuity.

Inquiries, orders for books or circulars, may be addressed to the EGYPT EXPLORATION FUND, 59 Temple Street, Boston, Mass., where the Secretary, Mrs. Marie N Buckman, is in charge. Checks may be made payable to Francis C. Foster, Honorary Treasurer. All official and personal letters for myself should be addressed to me as below.

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January 2, 1899.

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This Society was founded June 22nd, 1865. It was established on the following basis:

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The best guarantee of the accuracy of the work done is found in the names and positions of the officers who have carried it out, and of the travelers who have sent their observations to the committee. Among them are Gen. Sir Charles Wilson, K. C. B., K. C. M. G., F. R. S., LL. D., R. E. (the Surveyor of Jerusalem and Sinai); Gen. Sir Charles Warren, K. C. B., G. C. M. G., F. R. S., R. E. (who conducted the Excavations of Jerusalem); Col. C. R. Conder, R. E. (Surveyor of Western Palestine and of the east country, unfinished); Gen. H. A. Kitchener, C. M. G., R. E (Surveyor with Col. Conder); the late Major Anderson, C. M. G., R. E.;

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Although the Society is not a religious society, strictly so-called, its work is especially for Bible Students, and its supporters are found among ministers and others, who see in the results of the explorations confirmations of the truth of Scripture.

In the course of its existence, the Society, with limited funds at its disposal, has done an immense amount of work, and published the results in books, papers, maps, plans, and photographs, for the benefit of its subscribers, and also for the advantage of all students of the Sacred Scriptures.

Among its chief operations may be enumerated the following:

1. EXCAVATIONS AT JERUSALEM.—These were conducted by Sir Charles Warren, and had very remarkable results. Jerusalem is now proved to be, to a great extent, a buried city, and the ancient foundations are in some places a hundred feet under ground. The walls of the Temple enclosure have been examined down to the foundations, and the original masons' marks found upon them. The contour of the rock, showing how the city was situated before the valleys were filled up, have been ascertained. In consequence of these discoveries, many questions of topography, and all Bible references to locality, are now viewed in new light.

The Excavations at Tell el Hesy having been brought to an end, the Committee obtained from the Sublime Porte a new firman for carrying on excavations at Jerusalem. These were made by Dr. F. J. Bliss, and have led to very valuable discoveries.

Full account of these researches will be found in the *Quarterly Statements* of the Fund.

2. THE RECOVERY OF THE SYNAGOGUES.—Ruins of many of these structures still stand in Galilee. They have all been planned and sketched. The building in which Christ taught the people could now be reconstructed.

3. THE SURVEY OF WESTERN PALESTINE.—This work, occupying ten years, was carried out by Major Condor, R. E., and Lieut.-Gen. Kitchener, R. E. Before it was undertaken, many parts of Palestine were a *terra incognita*—some names were filled in conjecturally, and 360 Scripture places remained unknown. But now we possess a map, on the scale of one inch to the mile, as beautifully and accurately executed as the Ordnance map of England. In the course of Survey, 172 of the missing Biblical sites were recovered and fixed.

4. THE ARCHÆOLOGICAL WORK OF M. CLERMONT-GANNEAU.—Among the illustrations of the Bible furnished by this learned archæologist may be mentioned the Discovery of the stone Zoheleth, the Inscriptions at Tell Jezer (Gezer), the Inscribed stone of Herod's Temple, the "Vase of Bezetha," the ancient Jewish cemeteries at Jerusalem and Jaffa, &c. The famous Moabite Stone, the Inscribed Stone at the Pool of Siloam, the Hamath Inscriptions, and the Cromlechs and Dolmens of Moab, are archæological discoveries of incomparable importance due to other explorers. Casts and photos of these are on sale.

5. FIVE HUNDRED SQUARE MILES east of Jordon were surveyed by Col. Conder, R. E., and the results published. The Trans-Jordanic District is full of interest, and abounds with ruins of places Biblical and Classical. There are also special surveys of all the most important ruins in the district surveyed. The Jaulân, 'Ajlûn, and part of the Hauran, embracing a district of fifteen hundred square miles, have been surveyed by Herr Schumacher, and the results published.

6. THE GEOLOGICAL SURVEY OF PALESTINE, BY PROF. E. HULL, F. R. S.—

The facts brought forward throw new light on the route of the Exodus, and afford conclusive proof that the Cities of the Plain are not under the waters of the Dead Sea. The Fauna and Flora of Sinai, Petra, and the Wâdy 'Arabah have been investigated by Mr. Chicester Hart, and the results published.

7. INQUIRY INTO MANNERS AND CUSTOMS, PROVERBS, LEGENDS, TRADITIONS, &c. Vivid light is often thrown upon whole classes of Scripture Texts by the accurate observations of the customs of the people. The committee have made arrangements for conducting a scientific examination into these by means of questions drawn up with the assistance of the President of the Archæological Society, the Director of the Folk Lore Society, and others.

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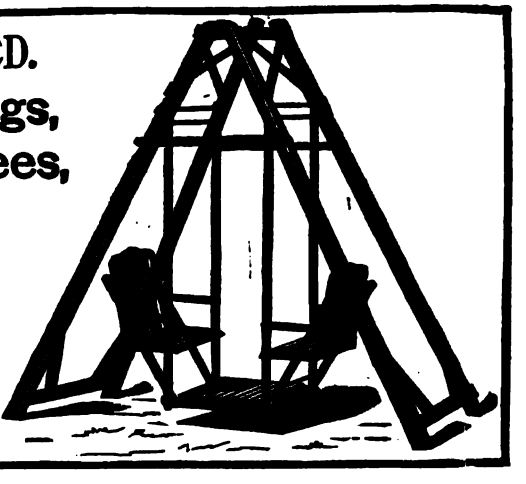

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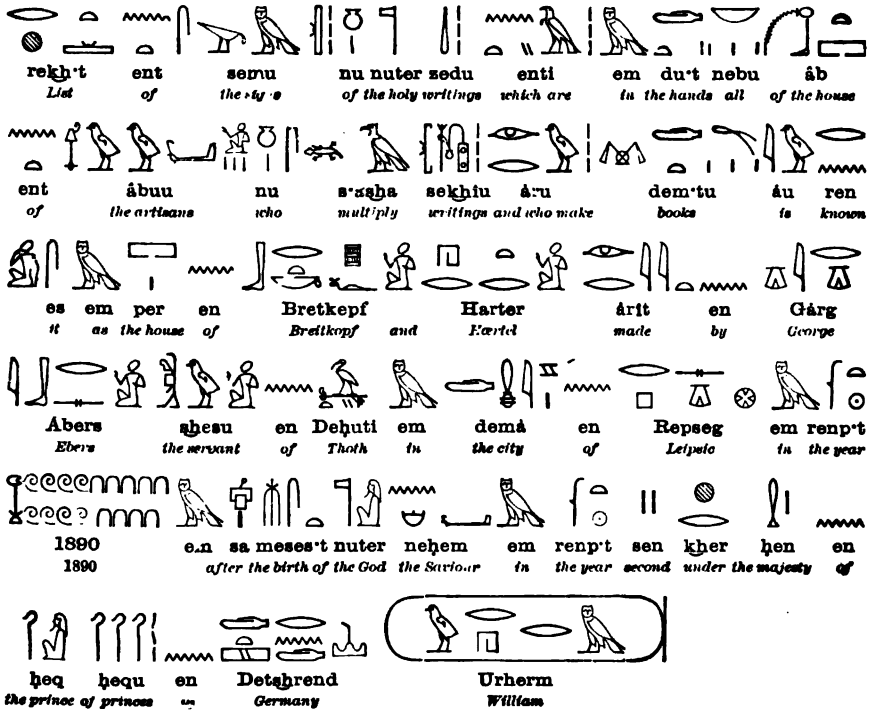

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The Modern Walls of Jerusalem.

AFTER the disappearance of the Latin feudal kingdom of Jerusalem at the close of the thirteenth century, and the extension of the Egyptian Mohammedan government in the Levant, the famous city seems to have sunk into a very unimportant condition; no monuments of any size or architectural character can be attributed to the fourteenth and fifteenth centuries. The Christians must have been content with such ruins as they were permitted to occupy, and the Egyptians have left very few traces of their presence in the Holy City. This may partly be accounted for by the fact that during these centuries the capital of the district was once more constituted at Ramleh, on the great caravan route by Gaza, where, in the days before the Crusades, the Ommayedes had founded their centre of government. At the beginning of the sixteenth century Ramleh was falling into the decay in which we now see it, and Jerusalem was restored as a walled city, after two centuries of ruin. The "Aksa" or principal sanctuary of the "Haram" enclosure (this enclosure, occupying the ancient acropolis of the city, is usually known as the "Mosque of

Omar"), is probably the only monument of any size erected by the Egyptian Government. According to an inscription it seems to have been built, or rebuilt, by the Mamluke Sultan Mohammed *ibn Kalaun* in 1327. It is merely a very poor attempt to copy a Christian church; the materials are all second-hand, and the mode of construction and the few attempts at ornament are probably amongst the poorest and meanest examples of the Mohammedan style. At the north end is an arcaded porch recalling the design of a common Cairene type of mosque of the period. As an example of Saracenic architecture it is beneath criticism. One or two small monuments scattered about the Haram without order or arrangement also date from this time.

With the beginning of the sixteenth century came a very great change in the condition of Jerusalem. The Osmanli Turks, in the extension of their immense empire, took possession of Palestine, and one of the most important monuments of the reign of the first two Turkish rulers of Palestine is the singular, and in some respects magnificent, wall erected around Jerusalem. This imposing work evidently dates from the commencement of their rule in 1517, as the inscriptions on the north side of the city record the name of Selim I. Suleiman II, his successor, is perhaps to be credited with the greater portion of the work and its completion. The dates on mural tablets inserted in various portions of the wall range over a period of about twenty-five years. At this time the Ottoman Empire was attaining its most splendid development, and the retreat of the Knights of St. John from Rhodes in 1522 marks perhaps its greatest victory over the Western nations. Fifty years later the battle of Lepanto put an end to all Turkish advance westward, and heralded the decay which is associated with the Turkish name at the present day.

The innumerable voyages, travels, and histories written by pilgrims of the sixteenth century on their return from their perilous journey to the Holy Sepulchre naturally contain many references to this then new wall. These worm-eaten volumes may be found on the dusty shelves of all the older European

libraries, and a few extracts from them will suffice to give some idea of the Holy City in those days.

Ludovic degli'Agostino, of Pesaro, wrote an account of his pilgrimage about 1550 for the Duke of Urbino. He describes the new wall of Jerusalem as the finest to be seen in the whole world. It was built of fine white stone properly squared, and decorated with merlins and many turrets, etc. As in many Turkish cities, there was also a fine castle which reminded him of that at Ferrara. The wall was built by Sultan Suleiman, in accordance with his father Selim's intention, as an *ex voto* to the holy Mohammedan city. Selim, in his victorious progress through Syria on the way to Egypt, had camped outside near the gate of St. Stephen or Bab Sitti Mariam, and here he meditated the complete destruction of Jerusalem. But his intentions were changed in consequence of a dream in which he seemed to see the Holy City being devoured by two lions. Instead of destroying it he determined on surrounding the holy places with the present magnificent wall; but he seems to have desired it should not be prepared for artillery. Before leaving Jerusalem he presented rich gifts to the inhabitants, including the Christian communities. The story of the vision of two lions is supposed to be commemorated in the two very conventional attempts to represent such animals which may be seen over the arch of the Bab Sitti Mariam. The Sultan's decision not to regularly fortify the town originated in the policy of previous Mohammedan rulers, who, for fear of having a strong fortress within their borders, which the Christians would desire to secure, had always destroyed the mediæval walls whenever they became masters of the city.

In the middle of the sixteenth century Jerusalem was supposed to contain 15,000 inhabitants within the new wall, which was about three Italian miles in circuit. The guard, called "Tambracanó," was changed every six hours to the sound of drums and fifes, and this served for a sort of clock in addition to the call of the Muezzin from the minarets, bells being, of course, out of use.

The Seigneur de Villamont, who visited Jerusalem in the

latter half of the sixteenth century, was surprised to find the city gates without any *pont-levis* or outworks. At the entry of the château were a number of cannon, some in bronze, others in iron, "qui sont braquées pour la défence de la port." The château was of great extent, similar to those in Italy, but "sans aucunes tours, fors une bien haut élevée, et en forme de donjon, qui sert pour faire la sentinelle." Evidently this château, or "Castrum Pisanum," as it was known all through the Middle Ages, has been added to since the sixteenth century, for at the present day there are two or three very distinct towers in its construction.

Quaresimus, "Guardian of Mount Sion," at the beginning of the seventeenth century, hardly mentions the city wall in his voluminous "Elucidatio Terræ Sanctæ." He merely states its having been built by Suleiman, and the legend that the architect had his head cut off at the conclusion of the work (a convenient mode of settling his commission), because he had excluded the portion of Zion on which the Cenaculum stood. Quaresimus also gives the Hegira dates, which were inserted at different points on the wall in small stone tablets as follows:

St. Stephen's Gate	(A. D. 1516)	A. H. 921
Gate of Flowers	(A. D. 1539)	A. H. 944
Damascus Gate	(A. D. 1539)	A. H. 944
Sion and Dung Gates	(A. D. 1542)	A. H. 947

The materials were partly quarried for the purpose, but Christian buildings furnished the greater part. The Minorites were expelled from the Mount Sion Convent in 1549 (Gesta Dei per fratres Minores), but they only occupied the modern convent of S. Salvator in 1559.

Francis I, King of France, seems to have exerted himself on behalf of the dispossessed Minorites, and an interesting brief on the subject addressed to him by the Sultan Suleiman has been published in various books on this chapter of history. The Jews were accused of intriguing with the Mohammedans to turn the Franciscans out of the Cenaculum, who, after their expulsion, were condemned to remain outside the city for years, exposed to the attacks of Arab marauders.

The voyage of the French Ambassador, M. d'Aramon in 1547 contains some references to Jerusalem. His arrival outside the walls of the city is described, and the way in which he was met by all the notables, escorted by a large body of arquebusiers. The city is described as having been enclosed with walls by the Turks, but its aspect seems to have been disappointing. The streets being uninviting and apparently in ruins, the arcades, which had anciently covered them and permitted of one's passing about the city dry-shod in wet weather, had fallen down. The market was near the Porta Speciosa. M. d'Aramon seems to have been chiefly impressed by the ruinous condition of the interior of the city.

An old semi-devotional description of the Holy City at this period was written by Fra Bonifazio Corsetti in 1553. It is called "Liber de perreni cultu Terræ Sanctæ," and contains some curious particulars. From this it would appear that the ancient wood doors of the Golden Gate were removed at the time of rebuilding the walls, and they were presented to the Franciscans as a relic, and placed in the collection of relics preserved in the Church of the Holy Sepulchre. About this time the annual commemoration of Christ's supposed entrance by the Golden Gate, which was celebrated by a procession of the Franciscan monks from Bethpage to the Cenaculum through the valley of Jehosophat, was discontinued.

A sort of guide-book for pilgrims, written by Fra Noe, of the Franciscan Order, of uncertain date, but apparently of about the middle of the sixteenth century, states that nothing remained of ancient times except the Golden Gate and some antiquities in the church of the Franciscans of the Cenaculum. The only important fragment of earlier Jerusalem left in the course of reconstructing the mediæval walls in 1516-1542 was the Golden Gateway. This most interesting late Roman monument does not come within the range of the present notice, except in as far as it affords a singular contrast with the characteristic mode of constructing gateways of Levantine cities during the Middle Ages. The old Roman gateway was with two side-by-side archways, with a straight cut through

the wall, much in the way of the gates of Aurelian's wall round the capital. In the sixteenth century the Turks had a very different mode of constructing the entrances to their castles and cities. Rey, in his "Colonies Franques de la Syrie," draws attention to the great difference in style of design between the Christian and Mohammedan fortresses, and it is curious to find that which he identifies with the Mohammedans (and also with the buildings of the Order of the Temple) surviving at a period about three centuries after the Crusades. In nothing is this curious survival more noticeable than in the mode of constructing the city gateways. In the Mohammedan style the gateway, instead of being a simple archway defended by one or more portcullis, a drawbridge over a moat, a barbicane, etc., as in European fortresses, is always planned on a crooked principle, by which the assailants, after forcing the outer gate of wood and iron, found themselves inside a vaulted passage turning either to the right or left, at the end of which was another heavily constructed gate. By this system the assailants were trapped in a small space and at the mercy of the defenders of the fortifications, who could kill them off through loopholes arranged for the purpose. It will be noticed that all the gates of Jerusalem except the "Golden Gate," which was preserved by the Turks as traditionally built by Solomon the Wise, are planned on this prineiple, a system evidently found sufficient for the purposes of Eastern warfare before the introduction of more scientific gunnery in the seventeenth century. Such a plan for a gateway almost prohibits the entrance of wheeled vehicles into a town, and until the last few years, when the Bab Sitti Mariam and the Jaffa Gate were altered for the purpose, Jerusalem was almost impracticable for carriages, the only entrance to the city large enough for such a purpose being the Damascus Gate, which still remains in the condition in which it was first built, and still affords an opportunity for the Arab "Arbughi," or coachmen, to display their skill in turning corners with the modern carriages, which nowadays have taken the place of horse litters. All the gates of Jerusalem are decorated with scraps of mediæval carving gath-

ered from the ruined Christian churches, and used up in a meaningless manner. Capitals of columns stuck into the walling as brackets, archstones over windows which they do not fit, and odds and ends scattered about on the principle of shell grotto architecture, have a grotesque appearance. Such ornaments as seem to have been cut expressly for the position they occupy are of the most meretricious character. And here it may be noted that all over the walls as well as on the gateways a feature presents itself peculiar to the Levant. In the true mediæval fortresses it was the custom to utilize the granite, marble, and stone columns of the old Romano-Greek cities such as Cæsarea, Jerusalem, Askelon, etc., as bond stones in the thickness of the walls. They seem to have been specially adapted to resist the effects of mining and battering. In the sixteenth century walls of Jerusalem this older style of construction has been imitated with a very curious result. But at this period the supply of columns must have come to an end, or the mere appearance of such a system of building was thought sufficient, and so Suleiman the Magnificent was content with a series of round *paterœ* dotted over the surface, each one of which is generally carved with a different design of the usual interlacing Arabic style, and slightly projecting from the wall to represent the section of column. The result is as unsatisfactory as such a tawdry sham might naturally be expected to produce, and adds to the unreal character of the work as fortifications.

Jerusalem, since the Middle Ages, has never been provided with any regular trenches or other usual elements of fortification. Merely this imposing wall, three miles in length, and of an average height of about 30 feet has formed for three centuries and a half an enclosure to the Holy City. Since it was built the city has only once been subjected to a hostile attack, and that from the very Turks who built its wall. In 1825 the inhabitants endeavored to resist an imposition of taxes, but were quickly persuaded in the matter by a slight bombardment.

Living Water for Jerusalem.

MANY people will be interested to learn that at last an actual beginning has been made to bring a supply of living water into Jerusalem. The remains of ancient aqueducts and reservoirs testify to the abundant provision which the Holy City had when it flourished as the metropolis of the Jewish State. But it has now long been dependent on the scanty and often polluted accumulations of rain water from the terraces of different houses gathered in the rock-hewn cisterns beneath them. When there is an abundant rainfall the cisterns are filled and yield a moderate supply. Even then, in the end of the summer, water becomes scarce, and there is annually no little distress from its lack, and much fever and other sicknesses caused by the use of the dregs of the cisterns. But in the event of a small rainfall, the distress is most acute and begins early in the summer. The rainfall of the past season was only about 15 inches, which is but half the average of the past few years. In consequence there is already not only a dearth of water for household purposes, but the extensive building operations which form a chief source of employment to the artisans and laborers have had to be suspended, which has deprived thousands of employment.

For many years no little effort has been made by the rich and influential friends of Jerusalem, both Gentile and Jewish, to secure for it an adequate water supply. About 30 years ago General Sir Charles Warren, who was then making explorations here for the Palestine Exploration Fund, agitated the question, which resulted in Lady Burdett-Coutts offering the £50,000 then said to be required to bring water from Ain Arroub, which is beyond Solomon's Pools and about 16 miles south of Jerusalem. The Turkish Government was unwilling to accept the offer on the conditions which accompanied it, which prevented the plan from being carried out. Likewise also, and for the same reason, the efforts of a London committee composed of friends of Jerusalem, who also have long had the needed amount in hand, were fruitless.

It is interesting to note the combination of circumstances which have contributed to bring about the work just now inaugurated. The first of these has been the insufficient rainfall of the past season, and the fact that Jerusalem stood facing a water famine. Another factor has been the recent arrival of the new Governor of Jerusalem, his Excellency Mohammed Djevad Pasha, who found the municipality endeavoring to meet the emergency by having a daily supply of water for the poor brought in by the railroad company, to be sold at a small fixed price per skin. Of further help was the opportune presence in Jerusalem on a visit of Franghia Effendi, one of the Sultan's engineers, who suggested to the Governor the plan of at once laying a pipe to Jerusalem from Ain Salah, or the "Sealed Fountain," at Solomon's Pools, about nine miles south of the city, which could be accomplished in a month's time, at a cost of £5,000, and would deliver about 8,000 skins every 24 hours.

There was in existence a fund or endowment, dating several centuries back, for giving Jerusalem a water supply, the income of which has hitherto been diverted into other channels. On the Mohammedan feast of the birthday of the Prophet, the new Governor, in telegraphing his congratulations to his Imperial Majesty the Sultan, asked that the occasion might be signalized by permission to appropriate from this fund the amount needed to bring in the water in the way mentioned. The reply was favorable, and on July 5, about 5 o'clock in the afternoon, the laying of the foundation-stone took place at the Pools of Solomon, in the presence of the civil and military pashas, the Mohammedan religious heads, and a number of other leading Turkish officials. Representatives of the Latin, Greek, and other Jerusalem religious communities were invited, but the shortness of the notice prevented the attendance of several. The Pasha laid the corner-stone, and the traditional lambs were slaughtered, and prayers were offered. The flesh of the two lambs was divided on the spot by the poor among themselves, according to custom.

The work, thus begun, is that of laying a pipe of 10c. in

diameter from the Sealed Fountain to Jerusalem. This fountain is supposed to be the work of Solomon, and to be alluded to in the Song of Solomon in the words, "My beloved is like a spring shut up, a fountain sealed." It is a deep-down subterranean spring, which has, from the time of Solomon, flowed through the arched tunnel, built by him, to the distributing chamber or reservoir near the northwest corner of the highest of Solomon's Pools. Half a century ago the location of this "hidden" spring, which was still, as in Solomon's time, flowing into the reservoir mentioned, was unknown. The tunnel is roofed by stones leaning against each other like an inverted V, the primitive form of the arch, which is also seen in the roof of the Queen's Chamber of the Great Pyramid. The entrance to this tunnel from the spring is one of the oldest structures in existence. The piping is to be laid along the old aqueduct which formerly, from the time of Solomon, brought this same water to the Temple area. It will require about 20,000 métres or 20 kilométres of piping, and several English and Continental firms have just been telegraphed to for offers to supply the piping required. The course of the aqueduct is down the valley in which Solomon's Pools are built. Just below the lower pool the waters of Ain Etam join and augment the flow from the Sealed Fountain. At a little distance further down the valley the beautiful site of the ancient Gardens of Solomon, watered from these pools, is passed. The planting of these gardens, as well as the building of the pools of water, is mentioned by Solomon in the book of Ecclesiastes. Here now is Artas, a village in the still well-watered and fruitful valley. Here also has just been erected a Roman Catholic convent, built by a South American Bishop at a cost of £15,000, where the nuns of the order of the Daughters of Solomon will conduct a school for Armenian Catholic orphans. Further on, the course of the aqueduct passes Bethlehem, and on northward past Tantour, where live the successors of the real order of the Knights of St. John, past Mar Elias, where Elijah is said to have rested in his flight from Jezebel, then it crosses the historic plain of Rephaim, where David, in the heat of the battle

with the Philistines, longed for water from the well at Bethlehem, and finally, after passing around the slope of Zion, it enters the city through the grounds of the mosque of Omar, the old Temple area.

There are 11 or 12 ancient fountains here and there in the city, long unused, but now to be utilized, and from which the water may be drawn, free to all, several taps being attached to each fountain.

His Excellency Mohammed Djevad Pasha shows the keenest interest in this work, and is also making inquiries into the feasibility of bringing an additional supply of water from Beeroth, which name means "the place of wells," whence it is said water was brought in ancient times to Jerusalem. From this source, at a cost, it is said, of about £8,000, a supply of spring water, similar in quantity to that from the Sealed Fountain on the south, can be readily had.

Another work of interest is the successful repairing of the Virgin's Fount in the Valley of Jehoshaphat, just outside the city walls. This is a fountain of brackish water with a small intermittent flow. That is to say, after several hours' flow there occurs a short interval during which the water ceases. It is the only fountain which Jerusalem possesses. Its waters pass to the Pool of Siloam through a tunnel built by Hezekiah, as was recorded by his workmen on the rock-hewn wall of the tunnel in rude Hebrew, forming the oldest Hebrew inscription extant. A few years ago this inscription was surreptitiously cut out from its place and stolen, but was recovered by the Turkish authorities before it had been taken out of the country, and is now one of the most interesting objects in the Constantinople museum. About the same time efforts were made by blasting to increase the flow of water from the fountain, which resulted in a greatly diminished flow, and in its ceasing altogether in the summer months. Some Siloam villages undertook to restore the spring to its former effectiveness, for which they were to receive from the municipality 100 napoleons if successful. They found and closed the breaks through which the water was lost, and it is now flowing as formerly, to the great joy of the Siloam people, whose chief source of supply it was.

Beginning of Egyptian Nationality.

THE interval between two consecutive heliacal risings of Sirius was anciently 365.25 days; consequently, the Sothic Period determined by the returns of Sirius to the same day of the annus vague year, was equal to 1461 years. The first day of Thoth was not made the true Sothic beginning of the year, simply because Sirius rose heliacally on that day: its beginning was fixed *when* it coincided with it at the same instant of time. Egyptian scientists claimed that the beginning of this period corresponded with the epoch of *Egyptian Nationality*—its *terminus a quo*, bearing the date 5871 B. C. Theon, the Alexandrian astronomer, who was well versed in Egyptian Chronology, has recorded the fact, that in the year 27 B. C., in the sixteenth year of Augustus, and the twelfth day of the kalends of August (July 20): being also the first day of Thoth, a new Sothic Period had begun, being the *fifth* from the historic origin and beginning of Egyptian Nationality. This is a reliable working standard, by which to determine the date of the *terminus a quo*. Hence, we have $1461 \times 4 = 5844$, with the year 27 B. C. added thereto, gives the date $5844 + 27 = 5871$ B. C. as the Egyptian date of its Nationality. Unger makes it 5613 B. C., Mariette-Bey and Lenormant 5004, Brugsch-Bey 4455, Lepsius 3852, Bunsen 3623, Poole 2717, Wilkinson 2691, and Petrie has this year (1901) been using the date 5800 B. C., in his lectures on "The Rise of Civilization in Egypt," at the London Royal Institute. So that Prof. Petrie, as is usual with him, is much nearer the date of the "terminus a quo" than any of his predecessors.

Censorinus has recorded the fact (De Die Natali, cap. 17), that the first year of one of the Sothic Periods fell just 100 years before that in which he wrote, and which he designated the year 986 of Nabonassar (239 A. D.). So that the beginning of this Sothic period must have coincided with 139 of our era. Hence the difference between the date of the Sothic year (July 20) and the Vague year (December 31) would be the difference of 165 days, which corresponds with the epoch dates of these

two systems of 138+27=165 years, as given by Theon and Censorinus. How long would it take to bring these two systems into coincidence, and reduce these 165 to nothing; assuming an advance of *one day* in 4 years, or *one year* in 1461 years? It would take 660 years: 1 : 4 :: 165 : 660. At an advance of *one* day every four years (leap year) the Vague year starting point from December 31, would gradually approach the Sothic starting point (July 20) by lessening dimishing 165 one day every leap year, or one day every four years. So that the difference of 165 days would be gradually consumed in 660 years, when the two cycles would coincide at the same instant of time, to be renewed every 1461 years. When did this plan of reduction of the 165 days difference in the two systems begin? It began 660 years preceding the date of coincidence; or, 2784.-574884+660=3444.574884 B. C. That was the date of Khufu's erection of the Great Pyramid, and therefore the date of the Pyramid Era. Professor Petrie makes (at present date 1901 A. D.) the date of the Pyramid builders somewhere about 3600 B. C.

The introduction of the new system took place at the epoch of coincidence of the two kinds of years. By reckoning back we get the years of previous epochs at which a like coincidence took place, when each of the two systems—Sothic year and Vague year—would recommence at the same instant of time. The first period of 1461 years would occur in 1461—138.574884-=1323.574884 B. C.; the second in 2784.574884 B. C.; the third in 4245.574884 B. C.; and the fourth in 5706.574884. If to this we add the difference between the two systems or cycles, we shall get the date of their true beginning, or terminus a quo, 5706.574884+165=5871.574884 B. C., as given by Theon and Censorinus, when *Egyptian Nationality* began.

The desire to put an end to the circulation of the wandering year through all the seasons of the year, and blend together the Sothic and Vague years, had long been entertained by the scientific priests of Egypt, especially those at Heliopolis, the sun-city of On; and the date when the change should be made, and the two systems consolidated, had been fixed upon and

settled centuries before the time arrived. The date appears everywhere all over the Great Pyramid, and was well known, understood and settled during the pyramid era generally. The date fixed upon was 2784.574884. *Why?* For a variety of reasons, as follows:

1. Because the two systems blended together, and the heliacal rising of Sirius, when the Sothic and Vague years recommenced at the same instant of time at that date only for a period of 1461 years.

2. Because the polar star, Alpha Draconis, at that epoch only attained its highest northern elevation, and approached its nearest to the true pole of the heavens, and the nearest that any other star can ever at any time in the world's history, approach the celestial pole.

3. That the date itself is a quadratic, absolutely and mathematically true, and whose accuracy can be carried to any degree of perfection, even to infinity in the extension of its decimals; and therefore will furnish an unchangeable and infallible standard by which any cycle, large or small, can be carried forward or backward to an unlimited extent.

The date fixed upon is a mathematical quadratic, and the square root of a cyclar area, whose diameter is 1000_K, or 3141.59265. Let us examine its value and accuracy. If correct the value of the decimal .574874 should give the days, hours, minutes and seconds, over and above the year 2784 B. C. to July 20.

$365.25 \times .574884 = 209.976381$ days.

This brings the date to July 20, or 27 days and fraction after summer solstice.

The actual epoch is therefore *not* 2784 B. C., but more accurately 2784.574884 B. C., being July 20, and 27 days after summer solstice. We have the testimony of Birch, Brugsch, Bunsen and others, that the Sothic festival came into use for the first time at this date, and feasts were held at stated periods to the favorite gods. The formal introduction of the Sothic system was monumentally commemorated by Usurtasen and Amenemhat when they began their joint reign, and

introduced the XIIth. Dynasty coincidentally with this new Sothic system.

The historic beginning of Egyptian Nationality is quite distinct from the beginning of its civilization. The ancient Egyptian knew well that he could form no conception of the state of things thousands or millions of years preceding his entrance into and establishment in Egypt. He therefore created an epoch from which he could compute his national chronology, whilst his standard measure of elapsed time could be determined by the precession of the equinoxes. He therefore fixed his beginning at that point of the ecliptic which crosses the head of the Crab, and adopted the scarabeus, beetle or Kheper as a significant sign and symbol of a beginning. Tradition affirms that when it wishes to procreate it walks backward towards the west, rolling its ball of earth with its hindmost claws, in a similar way and direction as that of precession and the westward rolling backwards of our earthly ball. The historic beginning is 5871.574884 B. C. for Egypt. The highest prehistoric civilization which the Egyptians carried into Egypt must be looked for elsewhere; and the long period of development which preceded it and gave birth to it —which Professor Petrie's archæological investigations have traced through successive periods, by the gradual modifications of pottery, flints, rock and slate pictures of human and animal forms, and primitive forms of language—carry us back to that golden era in Eden, when man first began to take of the Tree of Science, and emerge from the ignorance of a mere animal. Astronomy, Egyptian chronology, and Professor Petrie's researches seem to have a very close agreement.

S. Beswick, C. E.

Hollidaysburg, Pa.

Palestine Exploration Fund.

Some remarks made by Mr. Macalister at the annual meeting of the Fund are indicative of his mind and deserve reproduction here:

"I may, perhaps, be permitted to make a few remarks upon the site that has been selected for examination, and to attempt to forecast what we may expect to find there. It has several times been impressed upon the Society that, as compared with the neighbouring countries, Palestine may be described as archæologically poverty-stricken. The almost total absence of inscriptions older than the Ptolemaic period is especially disappointing. This may be ascribed partly to the alleged indifference of the Jewish nation to historical records, partly to climatic causes. But it is to me inconceivable that the meagre Siloam inscriptions should be the solitary record of the monarchy remaining to our time in the country. I feel convinced that somewhere steles of great importance remain to be found, and they are at least as likely to lie buried in the ruins of the selected site as anywhere else. One such historical document would probably be the greatest prize that could fall to the Palestinian explorer.

"But even if we were unable to expect so important a discovery there are many problems whose solution would be a reward nearly as ample. Such is the question of the disposal of the dead in Pre-Israelite and early Israelite times, upon which all light has so far been obstinately withheld. A careful special research will, it is hoped, be made for the cemetery of the Pre-Israelite town on the selected site. This question is of great importance, and on its solution hangs the solution of other problems relating to the ethnological affinities of the Pre-Israelite tribes of Palestine.

"Among the other questions that call for solution, upon which the excavation of such a place as the selected site might be expected to throw light, may be mentioned; the nature and extent of the influence exerted by Mycenæan and also by Egyptian culture on the art of Palestine; the period of the introduction of iron, a metal seemingly unknown in the earliest periods of Pre-Israelite occupation; and the development of various implements—knives, arrow-heads, etc.—which it may be found possible to trace out in detail, much as the development of pottery has been systematised by Drs. Petrie and

Bliss. At the selected site, also, we are so far west that we may possiby hope to advance one or two steps in reading the riddle of the Philistines—their ethnological position and their historical connexion with the country.

"Unless the surface indications are misleading, or have been wrongly interpreted by me, I should say that there, if anywhere, light on Biblical, archæological, ethnological, perhaps I may add philological, questions may be expected; and if the two years' exploration permitted by the Ottoman Government pass without material additions to our knowledge, I, for my part; will be grievously disappointed.

"I may, in conclusion, mention one or two departments of work other than excavation which, as they do not require a Firman, can be prosecuted at any time, and may be regarded conveniently as 'holiday tasks,' to be undertaken when the time of year does not permit active excavation. One very important work is the testing of the identification of sites. Many identifications, resting for the most part on similarity between ancient and modern names, have been propounded and universally accepted, which will probably have to be reconsidered. Since these identifications were suggested a new criterion of accuracy has been developed; this is the chronological scale deducible from the knowledge we have gained of the history of pottery in Palestine, a knowledge to which our excavations recently closed have contributed a very large proportion. An identification can now no longer be maintained if it involve an epoch different from the period of the potsherds found strewed on the site which happens to be under discussion.

"I may, perhaps, be pardoned if I refer also to a branch of field work in which I have taken special interest: I refer to the comparative study of rock-cut tombs. During the last year of the recent Firman I explored and made a report, as exhaustive as I could, on the tombs in the so-called Valley of Hinnom. There are other groups of tombs near Jerusalem and elsewhere as interesting as these, and possibly the study of them may lead to a better knowledge of the history of this

branch of architecture (if I may so term it) than we can claim to possess already. I may also remind you that one result of the systematic study which I gave to the Valley of Hinnom tombs was the re-discovery of two inscriptions which had been sadly misread, and for some 30 or 40 years completely lost sight of, notwithstanding the special searches that had been made for them. I would not risk the charge of egotism by referring to this were it not that I wish to illustrate the possibility that epigraphic novelties may still be hoped for even in so well ransacked a district as Jerusalem and its neighbourhood. My only fear is lest by over-riding this hobby of my own I weary the readers of the *Quarterly Statement.*"

It is evident that Mr. Macalister is prepared to make thorough work on "the selected site." This he could not name because the firman had not been issued, and still silence must be preserved as to the name of the place.

Unfortunately the inefficiency and hesitancy of a one man's government are becoming more and more hard to bear. The stand taken by the French in imitation of the attitude of our own government in withdrawing Minister Straus, may bring about the payment of a claim, but it hinders the introduction of reform into Turkish affairs. Only lately very valuable discoveries made on mission ground must be concealed and the objects must be reburied until the attitude of the government toward research shall have changed. Only lately a Biblical site of great prominence was about to pass into American hands so that excavation might be carried on, when the sale was stopped on the ground that the land might fall into the hands of the Zionists. Thus Zionism is adding a new difficulty to the situation.

It is reported that the Samaritans, who had dwindled to about one hundred and fifty, have increased to two hundred and are likely to maintain themselves for years, though very poor.

The following contributions, received since last report, are gratefully acknowledged. We shall be getting more help when the new work can be announced as begun:

Alger, Rev. N. C.,	$2.50	Jewett, Rev. J. R.,	$2.50
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Subscriptions to the Egypt Exploration Fund, the Archæological Survey Fund and the Græco-Roman Branch.

To the Editor:

The following subscriptions, from August 20, to September 20, are greatfully acknowledged:

Cornelius R. Agnew,	$6.00	Rev. W. L. Ropes,	$5.00
Rev. Dana W. Bigelow,	5.00	Hon. John E. Russell,	50.00
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Book Reviews.

HISTORY OF MEDICINE: A Brief Outline of Medical History and Sects of Physicians, from the Earliest Historic Period; with an Extended Account of the New Schools of the Healing Art in the Nineteenth Century, etc., By Alexander Wilder, M. D.

We know of no person living better capable of writing this book than Dr. Wilder. A profound student of archæology and ancient history, a fluent writer, a professor at one time in one of the reformed medical schools, and taking an active part in some of the controversies and bitter fights which led to their organization or disruption. Dr. Wilder is the very man, at this late day, to write their history, and he has done it well. He has taken a very fair and dispassionate view of the unappeasable dislike of the reformed societies for one another, and the analagous spites and mean jealousies, often absurd and ridiculous, between individuals of the same school. From these discords Dr. Wilder has patiently sifted the facts, and has shown that the cause of Reformed Medicine has suffered more from causes of this character, at certain points of its history, than from the persecutions of its open adversaries.

But we call attention particularly to this book for its excellent resumé of the history of medicine in Babylonia, Egypt, China, Greece and Rome, and so on down the various centuries to the present day. A perusal of this book shows, as Dr. Wilder says, even now, with all the boasted learning of our Modern Time, the diversities of opinion in medical circles are innumerable. There are sects and schools of practice, even where there exists arbitrary authority and sentiment to prevent organizing into distinct forms. A one Catholic science of medicine, of inerrant orthodoxy and faultlessly classified, cannot intelligently be affirmed to exist. The medical vista is like a kaleidoscope in which the several dominant opinions appear conspicuous according as the instrument happens to be turned. (New Sharon, Maine, N. E. Electic Publishing Co. 12 mo., pp. 946. Price $2.75).

Archæological Notes.

ANOTHER archæological expedition to Sendjirji, in the north of Syria, will be sent by the Berlin Oriental Society about the end of this year, under Prof. von Luschan of the Ethnological museum here. The ruins of the ancient capital of the kingdom of Shemal, situated near the Kurd village of Sendjirji, were discovered by Drs. Puchsteine and Luschan in 1883, and thoroughly examined by several expeditions from 1888 to 1894 at the expense of the Berlin Oriental Society. The most ancient finds date as far back as about 2000 years before Christ, and consist of some Hittite antiquities, a statue of King Pan amma (745 to 727), covered with inscriptions, and an Assyrian stele of Asarhaddon, about the year 670 before Christ. The examination of the tumulus covering the castle gate, which dates back as far as 1000 before Christ, the castle itself, and the double wall not being finished in 1894, the work is to be brought to a conclusion by the present inspection.

CONSIDERABLE interest was created at the last international congress of Orientalists at Rome, in 1899, by the exhibition of a magnificent collection, belonging to the British government, of antiquities gathered in the western part of Eastern Turkestan, and by a report of the important discoveries made by a Russian expedition in the eastern provinces of the same territory. These discoveries and explorations have acquainted us with the astounding fact that up to nearly one thousand years ago Eastern Turkestan was the seat of a luxuriant and thriving civilization which reflected in its extraordinarily composite character the influence of the neighbouring Chinese, Indian and Græco-Asiatic civilizations.

The English collection consists of manuscripts and woodcuts, coins and seals, terra cottas and similar sculptures which were found in graves, towers and other buildings, and dug up from localities covered with driftsand.

The most important find of the Russian expedition (1898) was the discovery of not less than 160 artificial caverns, which

in some cases were connected with surface buildings in imitation of the various Buddhistic subterranean cloisters and temples of India. Many of these buildings are decorated with Chinese, Indian and Turkish inscriptions, and with religious and secular frescoes.

The inscriptions are the most important of all these antiquities, for the reason that they are nearly all written in unknown characters and languages, which have quite unexpectedly placed Oriental research before an astonishing set of problems, the solution of which will greatly enrich our knowledge of Middle-Asiatic chirographic lore, languages and history.

Of the highest importance also are the works of sculpture and painting for the reason that they represent interesting and scientifically significant relationships between Chinese, Indian, Persian, Græco-Roman, and Western Asiatic art.

Yet, valuable as the results of the English and Russian explorations are, they represent nevertheless but a comparatively small portion of the discoveries in chirography, painting and sculpture which might be brought to light by a more thorough and systematic exploration of the region in question. To this end, the excavation of cities which have been covered by sand storms will be necessary, and the equipment of a scientific expedition to Eastern Turkestan for this purpose would require considerable money. There is a movement on foot in Germany to equip such an expedition, and all persons who are interested in promoting the enterprise should communicate with Dr. George Huth, care of Kgl. Museum für Völkerkunde, Königgrätzer-Str. 120, Berlin, S. W. Germany.

THE trustees of the British Museum have just issued two volumes of inscriptions which throw an astonishing light upon the literary activity in Babylonia, both in the Middle ages (B. C. 2300—1000) and during the Persian rule. The first of these volumes consist of a series of philological and lexicographical tablets; the first series, from the Royal Library at Ninevah dating about B. C. 660, are copies of older tablets in the libraries of Babylonia, the second series is a carefully compiled dic-

tionary in forty tablet books dated the tenth and eleventh years of the reign of Artaxerxes (B. C. 455-4).

In these we have the words arranged under their roots, followed by their derivations, and short examples of their use, a tablet dealing with the numbers or multiples of ten, the names of fractions on the sexigesimal scale, thus thirty a half, forty two-thirds, etc., a list of the numbers sacred to the various gods, and, more important than any, a tablet giving more than a hundred explanations of the signs for God and its compounds. The value of this tablet to Biblical students will be immense. Among the equivalents we have Yatru or Yaveh, and a feminine form, Yati.

The second volume will prove more interesting to the general reader, for it gives the complete text of the Babylonian Creation Legions. We have here the Assyrian copies first made known to the world by Mr. George Smith, but still more important are the fragments from the University Library at Borsippa. These tablets belong to the same age as the dictionaries B. C. 455. They show the legends then current and accessible to the learned Jews, and it is impossible to doubt their influence on the post-captivity writers. Not only is the first tablet almost an exact counterpart of the opening lines of Genesis, but the whole are permeated with the Messianic idea. To the Son, Mirodach, we find the epithet, "the Restorer of Peace," "the Avenger," constantly applied. It is he who crushes the head of the woman serpent, "Fiamat." The meeting between Mirodach and his father, the "Lord of Hosts" (Ansar), is given in a new fragment discovered by Mr. King, from which we make this extract:

> Thou art my son, who maketh valiant his heart,
> To the battle thou shalt draw near.
> He that shall look upon thee shall have rest (of heart),
> The Lord rejoiced at the word of his father.
> He drew near and stood before Ansar.
> Ansar beheld him, and his heart was filled with joy.
> He kissed him on his lips, and fear departed from him.

The son then asks his father the cause of his trouble, and says:

Let me go that I may accomplish that which is in thy heart.
What warrior has caused thee to go forth to battle?
(No); it is Fiamat, the woman who is armed, that attacketh thee!
The neck of Fiamat swiftly shalt thou trample under foot!

It is impossible not to see here the Babylonian version of Genesis, iii: 15: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

PROF. MATTHEW FLINDERS PETRIE, in a recent lecture, summed up in a few sentences of intense interest the latest evidence of the antiquity of the human race.

Antiquarians now have to deal with Egypt alone. There is an unbroken chain of historic record from 5000 B. C., besides actual objects which carry history back 2000 years further, thus giving 9000 years to human history; but this is yet far from the beginning.

There were traces which showed that civilization must have come from another country, but where no one has the slightest idea. The earliest graves have figures of a race of bushmen of a type discovered similar to those found in France and Malta, proving that the race extended from Africa into Europe. Then there are figures of women who were captured from still earlier races, which probably were of the palæolithic age. Beyond this there was a time when the climate of Egypt was totally different from to-day, when a rainfall fertilized what is now a desert and when animals, of which all trace has been lost, inhabited the country.

Other lands might show the age of man to be more remote by physical evidences but nowhere could we feel more plainly the certainty of the antiquity of man than where 9000 years' continuous remains did not yet bring us into the vast periods of those climatic and geological changes through which man had kept up the chain of life to the present day.

THE *New Church Magazine* for July has an article by Rev. Edward Jones, entitled "The Doctrine of the Future Life in Ancient Egypt." Mr. Jones says that Emanuel Swedenborg,

in his *Arcana Coelestia*, instructs us that there was a time in the world's history when men had orderly intercourse with the spiritual world, and when, therefore, they understood the philosophy of future life. When open vision ceased, in order that men might still have preserved among them a knowledge of the eternal world, revelation was given. It is, then, a question of much interest whether we can discover in the ancient religions of the East any survivals of a true revelation, of belief in a future life, and whether initiated priests or others understood the doctrines of the nearness and reality of another world, of the judgment, and of heaven and hell. For the purpose of this inquiry, says Mr. Jones, the recent discoveries of archæologists in Egypt provide much material.

Swedenborg asserts that the Egyptians from ancient times knew Jehovah by reason that even in Egypt there had been an Ancient church (A. D. 7097), and that their record writings, their hieroglyphics, were founded on correspondences. These statements were made some fifty years before Dr. Young had discovered the first clue to the reading of the hieroglyphics by deciphering the symbol for Ptolemy on the Rosetta Stone. Modern research has completely established the statement of Swedenborg that the hieroglyphics, especially in the earlier forms, were all symbolic.

Says Mr. Jones, the cardinal principle that held together the Israelite nation in its religious character was the unity of God. This doctrine distinguished them from all the nations around them. Most likely all the polytheistic religions were at first monotheistic; but by abstraction of the varied methods by which the one God was supposed to act, symbols corresponding to these qualities were noted in nature. Often speaking of the attributes in an abstract personal manner, they gradually passed through the changes of god-like to god. The vulgar could soon fall into error; but for a long period those who were initiated into the mysteries of their religion, the priesthood, and those directly taught by them, would still preserve the idea that there was one God above all the lesser divinities. This was exactly the condition of the Egyptians.

With them there was one Supreme, the one *Netar*. As with the Jews, His name was unpronounceable, too holy for utterance; but His glory was manifested in the offices of the other divinities.

After describing the burial and judgment of the dead, as related in the *Book of the Dead*, Mr. Jones concludes as follows: "It is true that the intense realism of this ancient religion became corrupt, and afterwards magical and evil acts infested its priesthood, but this must be said, that for at least five thousand years it sustained the great truth of the immortality of man to many millions of people, and to-day the New-Church doctrine of the future life may be but the re-birth of a truth as old as the hills, and to be traced to the Ancient Church of the world. The Lord never permits a great truth altogether to fade away. The seeming death of the Phœnix is the moment of its resurrection. The lifeless ball of the Nile clay had yet a germ of life within, and the scarabæus, emblem of life and immortality, issues therefrom. The ideal of a one God and of the Divine utterance was preserved among the people of Israel, the manifestation of which was born as the Son of God, but this needed conjoining with the remains of the great truth of personal immortality, and this could only be obtained from Egypt. So the gospel of Jesus was thus the bringing to light of this immortality—'Out of Egypt have I called my Son.'"

A JOURNEY to Safâ and the Gebel ed-Drûg carried out in 1899 and 1900 enabled two French scholars, M. Dussaud and M. Macler to visit a number of spots abounding in Greek, Latin, Arabic, Nabatean, and especially Safaitic inscriptions. Not only were many of the texts, already copied and published by de Vogüe, Waddington, and other travelers, verified and their readings improved, but the authors were also fortunate enough to discover a mass of new material which they have now laid before Semitic scholars in a handy form, the transliterations and renderings of the texts being followed by seventeen plates containing facsimiles of over 400 Safaitic graffiti.

For a long time the contents and the execution of the graffiti

of the Safa defied equally the copier and decipherer. So they had to wait twenty years from their first discovery by Cyril Graham in 1857, through a necessary period of wonderful and eccentric conjectures, before Halévy found the key to their mysteries. Their value lies entirely in their alphabet. In that respect they are a plain link between Hebrew-Phœnician-Aramaic characters and the South Arabian. Further, they show that the development ran from north to south, and not vice versa. Especially in the added light of the Libyanic inscriptions we see clearly how the passage of the Phœnician alphabet to that of South Arabian can be explained only by a series of changes, relics of which are stranded in Safaitic and Libyanic. This of itself marks one important enough stage in the history of the alphabet, and it is only part of the normal irony of palæography that such a development should have depended for its record on the stray scratchings of Bedouin, half-herdsmen, half-husbandmen, who sheltered from their wilder brethren of the desert behind the friendly fringe of Roman garrisons.

CONTENTS of *Man*, Sept.—A collection of objects from the district to the South-west of Lake Nyassa, by R. W. Felkin, Ill.—A Price of Early Masonry at Chaouch in Tunis, by J. L. Myers, Ill.—Suggestions for an International Bibliography of Anthropology, by N. W. Thomas.—Ethnographic Surveys of India in Connection with the Census of 1901.—An Egyptian Ebony Statuette of a Negress, by W. M. Flinders Petrie, Ill.—The Proposed Monument to Gabriel de Mortillet, by Louis Giraux.—A Stone Celt from Tonga, by Basil Thompson, Ill.—South African Totemism, by J. G. Frazer. Reviews.—Proceedings of Societies.

Prof. Petrie says that in comparison with other statuettes made by Egyptians, now at Bologna, Florence, and elsewhere, this is by far the best; to the present, this stands as the finest piece of Egyptian sculpture on a small scale. It was found at Thebes about 1896, and is now preserved at University College, London. The figure is carved in ebony and highly pol-

ished. The original motive is that the girl has before her a monkey walking upright carrying a tray on its head; the marks of the edge of the tray are seen on the breasts and sternum; the hands of the girl were occupied in steadying the tray.

The race is that of the negress of the Upper Nile, who were brought into Egypt in large numbers as slaves, especially in the time of the Eighteenth Dynasty, to which this figure certainly belongs. The expression is admirably given; the intent, careful air, looking down at the tray which is being carried; the complete childish innocence, and absence of self-consciousness. The perfect treatment of the under side of the jaw, its junction with the neck, and the fore of the head, are points which show a fine artist. The ears are pierced in the lower lobes. The shoulders and the hips are excellently modelled; the rounding of the muscles of the back, firm and full, can scarcely be appreciated in the side view. In the lower limbs the rendering of the action is very life-like; the left leg is firm and supporting, the right is being slowly raised at the heel for the gentle forward movement of guiding the monkey in front. The balance of the whole figure leaves nothing to be desired.

Professor Petrie sends the following communication to Mr. Hearst, of the New York *Journal*, giving a resumé of his discoveries at Abydos:

The continuation of the work of the Egypt Exploration Fund on the Royal Tombs of the first Egyptian dynasties has proved in some respects more surprising than that of last year. We are now able to trace out the regular development of the civilization during some 400 years; from the time when writing was but rarely used, and only then in a rude and pictorial stage, down to the common use of delicately figured hieroglyphics indistinguishable from those used for thousands of years after. We have now in our hands the beautifully wrought jewelry and gold work, the minutely engraved ivories, the toilet objects of Menes, the founder of the monarchy, and his successor, fashioned more than 6,500 years ago. The

following summary will give an idea of the gain in knowledge in the last three months.

Of Menes and his predecessors there are about thirty inscriptions and labels in stone and ivory. From these we learn certainly the names of three kings—Narmer, Qa, and a name written with a fish sign; perhaps also Det and Sam are two other names, but they are more probably word signs. Among these works of Menes are parts of four ebony tablets with figures and inscriptions, one apparently showing a human sacrifice. The strangest object is a massive strip of gold of unknown use with the name of Menes (Aha) upon it.

Of Zer, the successor of Menes, the astonishing find is the forearm of his queen, still in its wrappings, with four splendid bracelets intact. One is a series of figures of the royal hawk perched on the tomb, thirteen figures in cast and chased gold alternating with fourteen carved in turquoise. The second bracelet is of spiral beads of gold and lazuli in three groups. The third bracelet is of four groups of hourglass beads, amethyst between gold, with connections of gold and turquoise. The fourth has a centerpiece of gold, copied from the rosette seed of a plant, with amethyst and turquoise beads and bands of braided gold wire. This brilliant and exquisitely finished group of jewelry shows what a high level was already attained at the beginning of the First Dynasty. It is 2,000 years older than the jewelry of Dahshur, the oldest yet known; and it has the great advantage of being carefully examined as found, and restrung in its exact arrangement. The arm of the queen had been broken off by the first plunderers, and laid in a hole in the wall of the tomb; there it had remained neglected by the four parties in ancient and modern times who had successively cleared out the tomb.

Of the same king there are some forty inscribed pieces of ivory and stone, and two lions carved in ivory. Also the great royal tombstone has been found in pieces and rejoined. About sixty private tombstones give us the names in use in the royal household, many formed from the goddess Neith, but not one from Isis.

Of King Den, the fifth of the First Dynasty, a dozen inscribed ivories have been found, including the handle of the royal land-measuring cord. Also an impress of a beautiful royal seal, showing the king wrestling with a hippopotamus, and spearing a crocodile.

Coming to the Second Dynasty, the tomb of Perabsen yielded a large tombstone of the king carved in syenite; also the names of his three predecessors carved on stone bowls; these are Hotep-ahaui, Ra-neb and Neteren, as on the small granite statue, No. 1, at the Cairo Museum. From these we see that Perabsen was probably the fourth king of the dynasty. His successor, apparently, was Kha-sekhemui, whose tomb we have mostly cleared. From it we have the royal sceptre, formed of cylinders of sard, held together by a copper rod in the axis, and with gold bands at intervals; there remains 28 inches length, but the lower end is lost. There are also seven stone vases with gold covers fastened on with twisted gold wire, two gold bracelets, twenty copper dishes, dozens of copper models of tools, copper axes, fruit knives, and a perfect dish of diorite.

All of these, it must be remembered, are but the oversight of many plunderers, ancient and modern. We have had to search many thousands of tons of sand and rubbish, all of which had been turned over and left as done with, only three years ago, by the last explorer.

Dr. Carl Peters sends the following communication to the London *Times:*

In my communication to *The Times* on an Egyptian figure found south of the Zambesi, I had said: "It has hieroglyphics round its waist which have not been deciphered yet. I take it that this figure is about 5,000 years old and a representation of the goddess Isis." Permit me to state that in this opinion I have been mistaken. I have had the figure examined by Dr. Flinders Petrie, who gives the following explanation which, with his permission, I beg to publish:

Ushabté figure, probably of a courtier of Tahutmes III.

Upper part of an Ushabtè figure of pottery impressed in a mould. On the head is an elaborate wig, in each hand a scourge instead of a hoe. On the chest is the cartouche of Tahutmes III. (about 1450 B. C). Three lines of inscription remain below, so much effaced that only the title of Osiris can be seen; but there is no trace of a cartouche with it.

The wig and the scourges in the hands point to this being a figure of the King himself; but his name cannot be traced in the lower inscription.

As to the source, the figure is certainly genuinely ancient, and by its smell it has been buried in moist earth (not in an Egyptian tomb), and has not been kept long by an Arab. All this agrees with the account of its finding.

W. M. FLINDERS PETRIE.

The statuette, then, is one of the funeral figures and has not been buried in a tomb of Egypt, but in a tomb of the wet Zambesi soil. It has not been kept long by an Arab, therefore has apparently not been brought down to South Africa for trading purposes.

Tahutmes or Thutmosis III. belongs to the 18th dynasty and is nephew of Queen Hatespu, who sent that much spoken of expedition to the country Punt, or Phoun.

The epoch of the 18th dynasty was the most glorious of Egyptian history, and Thutmosis himself carried the Egyptian arms over anterior Asia and built his celebrated palace at Karnak.

I find Prof. Petrie's explanation adds more weight to the conclusion I have drawn from such a find south of the Zambesi than my own original opinion. That a statuette of Thotmus III. himself or of one of his courtiers should be found in South Africa is indeed very remarkable, and may well lead the attention of scholars to the reopening of the Punt question.

I hope that an archæological society may take an interest in this question and send out a proper expedition to North-East Mashonaland for further researches. A scholar should be sent there who is experienced in archæological excavations.

No 2, 1901, of the *Mitteilungen der Vorderasiatischen Gesellschaft* contains Dr. Otto Weber's "Studien zur südarabischen Altertumskunde," Part II, which is devoted to the publication, in transcription only, of the new Minæan inscription, discovered by Dr. Glaser at Berakis (Jatil), and translated and commentated by Dr. Weber. The inscription is an *ex-voto*, containing about 150 words in eighteen lines. In a note Dr. Weber says that there are, in Glaser's possession, valuable inscriptions from Kataban, an Arabian kingdom which stood at some period in close relation to the South Arabian "Minæan" kingdom, the two being often mentioned together at the beginning of those inscriptions. It bothers Dr. Weber that Glaser holds back these inscriptions. Says he, Wie lange wird es dauern, dass Glaser's 100 katabanische Inschriften, nicht etwa Exvotos, sondern lange, gut erhaltene Texte aus allen Zeiten des kataban. Reiches in Glaser's Kisten und Notizbüchern schlummern? "How long will it be that Glaser's 100 Katabanian inscriptions, not even *ex-votos*, but long, well-preserved texts from all periods of the Katabanian kingdom, sleep in Glaser's boxes and note books." And he adds, "How much light they might spread over all questions as to which we must still grope in the dark."

In the *Jovrnal Asiatique*, 1900, pp. 80-142 (14 figs.), 201-253 (6 figs.), Raymond Weill discusses ancient Egyptian fortifications. After general observations on the character of Egyptian fortifications, their chronology, and the existing ruins and paintings from which information may be derived, the individual remains of fortifications are treated in detail, their places are established and their dates fixed. The articles contain many remarks on ancient warfare and on the progress of the Egyptian empire at various times.

The following are corrected prices of the Gothic books noticed in the September Biblia: Glossary, $3.25; Gothic Bible, $2.25; Grammar, $1.35; or, all three books for $6.00.

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and grandeur, inscribed with texts of especial value; and the excavations of the ruins of the temple built by Queen Hatshepsu, at Deir-el-Bahari (Thebes), mark a distinct and brilliant epoch in the history of exploration in the Valley of the Nile. The discoveries at Deshasheh relating to the fifth dynasty era, and in the cemetery of Denderah, and at Behnesa (Oxyrhynchus) of thousands of papyri, including portions of the New Testament and classical writings of the greatest authors, not only prove the value of original discovery, but the astonishing archæological richness of the soil of Egypt.

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525 Beacon Street, Boston, Mass.
January 2, 1899.

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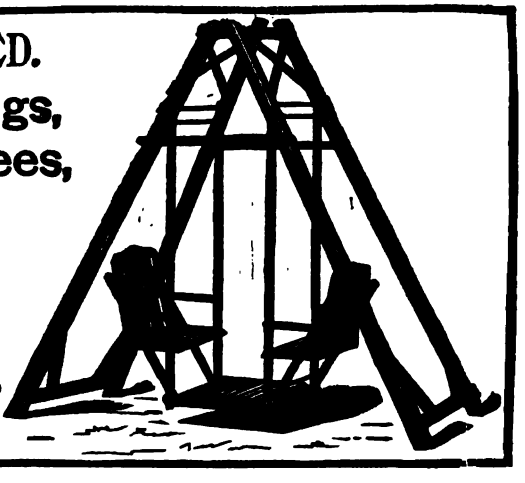

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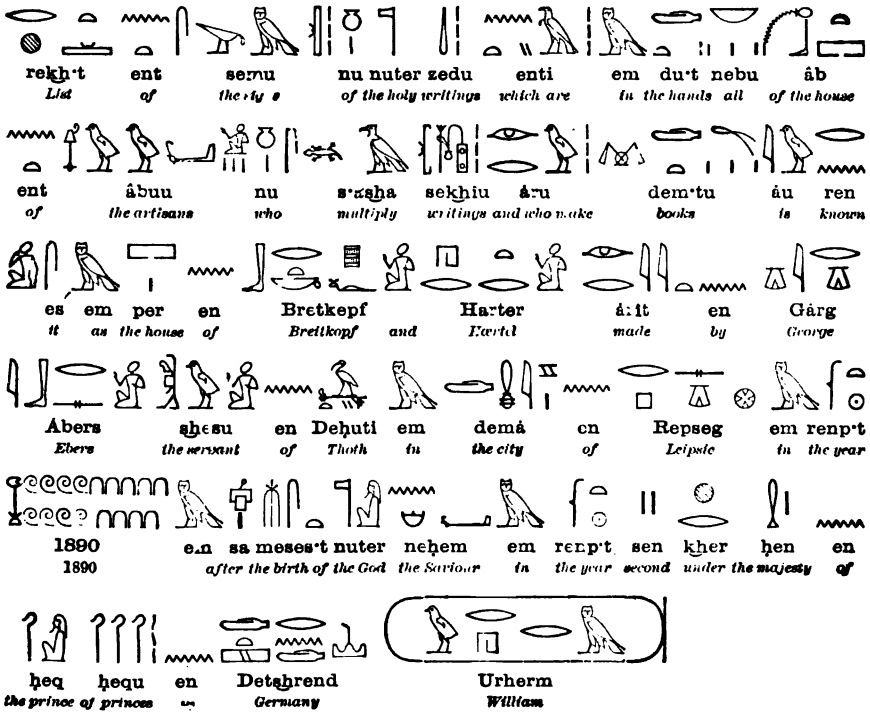

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The Bones of Hen Nekht, an Egyptian King of the Third Dynasty.

FROM archæological data, it appears that Hen Nekht ruled over Egypt in the Third Dynasty, about 4000 B. C. His tomb, with its contents of bones and pottery, was discovered last season near Girgeh, by Mr. John Garstang, to whom my thanks are due for permission to publish these remarks before they are included in the official report, which will appear later through the aid of the Egyptian Research Account.

The bones of Hen Nekht are interesting, not only because he is by far the earliest known king whose remains have been found, but because they are the first which can with any certainty be dated as belonging to the Third Dynasty. They proclaim him to have been a man of unusual height. His stature probably exceeded 1870 millimetres, while the average stature of later and pre-historic Egyptians was 1670 millimetres. The proportions of his long bones to one another were such as characterize negroid skeletons, a condition frequently observed in the pre-historic period, and commonly in the later period of the early empire. The skull was very massive and capacious, and extraordinarily broad for an Egyptian, the cranial index coming almost within the bounds of brachycephaly. Its features agreed more closely with those of dynastic than with those of pre-historic skulls.

We turn now to history for the mention of an early Egyptian king of phenomenal stature. To such a king both Manetho and Eratosthenes allude. According to the former historian he was Sesochris, penultimate king of the Second (Thinite) Dynasty; according to the latter he was Momcheiri, first king of the Third (Memphite) Dynasty. It is in the highest degree probable that these are two names of one and the same king. The view I here offer seems to solve many difficulties.

Mr. Randall-MacIver's measurements make it probable that from the late pre-historic times onward, a people distinguished by broader heads, longer noses, and other characters, gradually made their way and became absorbed into the long-headed population of This and its neighborhood. These broader-headed people formed the ruling class of the earliest dynasties. According to history and tradition they founded Memphis, and doubtless multiplied there. By the Third Dynasty, according to Manetho, they began to build houses of hewn stone, and probably they constructed the earliest Egyptian pyramids. They developed at Memphis a remarkable school of sculpture, soon producing the most life-like wooden statue of a man that has ever been made; he, too, was broad-headed. Up to the time of Hen Nekht, the broader-headed line of kings styled themselves Thinite, and continued to be buried near This, in conformity with the ancient tradition of the people with whom they had come into contact. In the end, however, Memphis outvied This, and kings who succeeded Hen Nekht began to forsake the simple Thinite burials for the pyramids of Saqqarah, Gizeh, and Abousir. Thus Hen Nekht may be considered in name and culture to be of the Third, or Memphite Dynasty; but, by his burial near This, came to be regarded as belonging to the previous Thinite Dynasty.

The broader-headed race above mentioned is commonly thought to have arrived first in the Nile Valley at Koptos (Quft) from Punt, a land sacred to the later Egyptians, the situation of which it is conjectured was near Somaliland and the opposite coast. There is, however, some geological evidence

to show that the Red Sea extended in historic times through the lakes near to Ismailia. Accordingly the people of Punt, wandering northward from their home along the shores of the Red Sea, could conceivably have made their way with ease to the Nile Valley, nearer Memphis. It is, however, not less probable that Asia rather than Punt was the home of this broader-headed race. The earlier dynastic Egyptians used the Babylonian seals and the Babylonian cubit. To Asia and Central Europe we are wont to look for the broader-headed people. Moreover, according to the Greek legend,* Memphis was

Cf. Ridgeway, *Early Age of Greece*, I. 217.

founded by the marriage of Memphis, daughter of the Nile, with Epaphus, who, born of the Grecian Io (Isis), was carried off when a babe to Syria, and brought back by his mother to Egypt.

Man — Oct. CHAS. S. MYERS.

Egytian Cutting-out Tools.

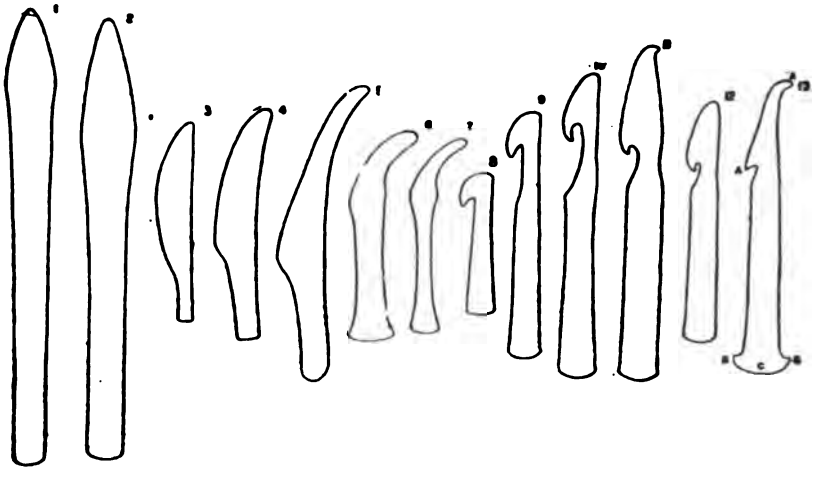
THE use of special tools for cutting out textile fabrics has not yet been recognized in Egypt, nor perhaps elsewhere. When we notice the very elaborately made clothing of the Eighteenth Dynasty and later, and when we handle the exquisitely fine linen, it is obvious that there must have been some efficient means of cutting out such materials. So far as we know shears or scissors are of Italic origin, and were quite unknown in the East until Roman times; therefore some form of knife must have been used as we now use scissors.

A peculiar class of knife, marked here 9 to 13, has long been known in museums; it is common, and appears to have been a personal tool and not a trade tool, as it is found singly in graves along with the tweezers, the mirror, and other personal objects. The cutting edges are at A–A (called here the main edge) and B–B (called here the butt edge); the remainder of the outline is smooth and rounded, suitable for holding in the hand.

As to the use of it we may set aside leather cutting, as the

tool for that is often shown on the monuments, and was a short axe-like blade set in a rounded block of wood; the thinness of some of these knives, moreover, is quite unsuited for so tough a material as leather. The form is, however, admirably adapted for cutting textiles; the slant of the main edge enables the hand to grasp the stem clear of the cutting board. The narrow ends of the main edge, especially in 11 and 13, enable the user to see clearly the position of the cut.

The butt edge is a further evidence of its use; for in thus slicing textiles, tough threads, or some not well cut, would



[....1st. Dynasty ..] [.....12 Dynasty.....] [....13th-14th....] [.....18th-19th Dynasty....]
EGYPTIAN CUTTING-OUT TOOLS. SCALE, 1:4.

drag, especially in narrow gores; in such case a rocking cut with the butt edge would be required to cut through them.

If we once recognize the use of these tools we may see other examples of the cutting-out tool in earlier times.

No. 1 is a copper tool with a main edge on each side of the top; while all the rest of the length and the butt was smoothed for holding. This belonged to a domestic of King Zer, of the First Dynasty, about 4700 B. C.

No. 2 is a similar knife of copper; bought in Egypt, locality unknown. Both 1 and 2 are clearly not for ordinary cutting, as of meat, but are suited for outline cutting on a board.

No. 3 is the usual type of copper knife of the Twelfth Dynasty, here given to show how the cutting-out knives 4 and 5 have been specialised by only forming the edge where it can cut on a board while held in the hand. None of these have butt edges, but were set in wooden handles.

Nos. 6 and 7. The butt edge, for chopping through threads, comes into use at this point, and the main cutting edge is more curved and thrown back.

Nos. 8 and 9. The width of the blade seems to have been felt to be a disadvantage in seeing the end of the cut; so the main edge was brought forward and ended below in a point or hook in advance of the handle. This type begins probably in the Thirteenth or Fourteenth Dynasty.

Nos. 10, 11 and 12. The type is very common in the Eighteenth Dynasty. The butt edge was widened more and more.

No. 13. Lastly, in the Nineteenth Dynasty the butt edge projects in two points at the sides. After this date the form seems to have passed out of use. What cutting-out tool was used between 1100 and 300 B. C. we do not yet know.

This whole class of outline cutters for use on a board should be worked out in other countries for comparison. Perhaps some anthropologist will follow this new type elsewhere.

Man — Oct. W. M. Flinders Petrie.

The Royal Combs at Abydos.

Recent Babylonian discoveries have challenged the primacy of Egyptian civilization. There is not, however, the same continuity of record in Mesopotamia as there is in Egypt. There was a time when scholars were apt to look askance at everything which antedated the Greek historians, and the first three dynasties were considered as a tissue of fables. The last two years have seen wonderful discoveries in Egypt, for the tombs of the kings at Abydos have been opened, and the treasures which have been found place us face to face with the beginnings of history. Dr. W. M. Flinders Petrie describes the recent discoveries in the current issue of Harper's Monthly

Magazine. He says that the oldest record of human history is the statement that ten kings reigned at Abydos in Upper Egypt during a period of 350 years before Mena, who has usually been considered as the founder of the first dynasty. In reality these earlier kings were the real founders of the Egyptian state, and we now know not only their name, but are able to obtain some idea of their mode of life and the culture which they attained. The date which Dr. Flinders Petrie assigns to the pre-dynastic kings is from 4900 to 4800 B. C., and the names of the four whose tombs have been examined are given as Ka, Zeser, Narmer and Sam. Among the remarkable finds were a carved slate slab showing King Narmer smiting his enemy, an ebony tablet, a bar of gold, gold jewelry, including bracelets, and a royal sceptre. The oldest group of jewelry in the world is undoubtedly the four bracelets of the Queen of King Zer (4715 B. C.), which was discovered with a portion of the mummy in a hole in a wall. This is 2000 years earlier than any other jewelry thus far identified. The bracelets show a wonderful perfection in the soldering of the gold. In no case can the joint be detected with a magnifying glass, either by color or a burr edge. The proof that solder was used is in the inside of the ball buttons, where a wire shank is joined in and not hammered in one piece; the wire is hammered and not drawn.

It is surprising that this valuable jewelry should have been found, as the king's tomb was repeatedly plundered. It is probable that one of the looters thrust this fragment of the mummy into the hole in the wall, intending to return at some subsequent period and remove it. The bracelets show the turning point in the development of Egyptian art, the finest bracelets being formed of alternate plaques of gold and turquoise, each surmounted with a royal hawk. The turquoise plaques have a more archaic and lumpy form of hawk than do the gold pieces, and show that during a comparatively short period, little more than half a century, rapid crystallization in art took place, and at the end of his reign the forms are practically identical with what continued for more than 4000 years

later. Dr. Flinders Petrie considers that this is comparable to the sudden fixation of the final forms which is seen in Greek art, where an interval of only forty years, between the time of the Persian war and the Parthenon, sufficed for the evolution from archaic work to the greatest perfection.

Each of the royal tombs had two large tombstones, bearing the name of the king, and private tombs of all the court and domestics were placed around that of their royal master. They are nearly all built of brick, in most cases with a timber lining to the chamber, sunk in the ground. They were originally roofed over with beams, matting and sand. They lie about a mile back from the Temple of Abydos and they were excavated by the Egyptian Exploration Fund. It is possible that many of the objects found will pass into American possession. Dr. Flinders Petrie justly states that we now know far more about the civilization of these oldest known kings than we do about the Saxon kings of England, and the reality of the very earliest part of the history of the world is now placed beyond question by these discoveries.

Excavations at Susa.

By W. St. Chad Boscawen.

The discovery and decipherment of the ancient records of Chaldea have not only restored to us the earliest chapters of the history of the ancient inhabitants of the delta of the Tigris and Euphrates, but they have also revealed the fact that the adjacent lands were inhabited by civilized communities, contemporary with the earliest dynasties of Chaldea. Among the nations who figure prominently in these early records, the most important is the kingdom of Elam, a State which was in contact, both offensive and defensive, with the oldest civic States of Babylonia. On a set of curious archaic clay stele in the British Museum,* which date probably about B. C. 4500, the viceroy of the city of Sipurra or Lagash, the modern Tello, claims as his most important deeds that he placed the yoke

*Babylonian Room, No. 4, 7, Case 2; B. M. No. 85, 977-980.

upon Numki, or Elam, Gisgal and Ukhu (Jokha) and Makat. From this period until the capture of Babylon, Elam figures prominently in the records of Chaldea. It must be remembered that Cyrus, the conqueror of Babylon, was, prior to the fall of Ecbatana in B. C. 549, the ruler of the small State of Anzan, an Elamite province.

These evidences of the antiquity of the ancient kingdom on the east of the Tigris, the capital of which was the city of Susa, lead archæologists to look anxiously for the time when explorations should be undertaken upon the great mounds which mark the ruins of the Elamo-Persian city. The site of Susa is situated in the fertile plain about twenty-five miles from the foot of the hills, and in the region watered by the upper streams of the Kerkhah or Uknu, the Dizful or Ididi, and the Upper Karun, the Ulai of the inscriptions, the Eulæos of the classics and Daniel (viii: 2-6). This plain, which stretched to the Tigris, where it is fringed with marshes, is, like that of Chaldea, of alluvial origin and immensely fertile. It was this fertile character, and its suitability for corn-growing, we shall see, which led to the foundation of the primitive settlement which afterwards became the site of the city of Susa.

The ruins of the city consist ot two great tumuli; the larger of the tumuli is about 1,500 metres in length and about 800 in its greatest width. The larger mound early attracted the attention of archæologists, and in 1851 Mr. Kennett Loftus made some excavations upon the site, and obtained inscriptions of the Achæmenian Kings. The mound was, however, thoroughly explored in 1884-86 by M. Marcel Dieulafoy and his wife, who obtained from it the magnificent collection of Persian sculptures which are exhibited in the Susanian Saloons of the Louvre. It was then shown that the larger mound marked the site of the Apadanas of Darius and Artaxerxes Mnemon but no trace of any older remains were discovered.

Loftus had obtained from his excavations several bricks, bearing inscriptions of Elamite Kings, who were contemporary with the Sargonide dynasty of Assyria (B. C. 721-625). The mention of the palaces of the Elamite Kings in the inscriptions

of Babylonia and Assyria show that royal residences had existed, but it was concluded that these had been destroyed in the terrible vengeance wrought by Assur-bani-pal upon the city in B. C. 640, when, as he tells us, "he threw down, dug up and destroyed with fire," the palaces, and desecrated the graves of the Elamite Kings. If any remains of the older city existed, they must be found in the smaller tumulus, which hitherto had not been explored. This mound is manifestly older than the Achæmenian Acropolis, and it was the site selected by M. de Morgan for his work during the years 1898-1900. The mound rises to a height of nearly 100 metres above the plain, and is about 400 metres in length. M. de Morgan, who, during his directorship of the Gizeh Museum, had conducted such very successful explorations at Nagada and Dashur, commenced his work in 1897 upon thoroughly scientific lines. The great explorations of recent years at Troy, Mykenæ, and Lacish (*Tel Hesy*) have shown that in these graves of ancient centres of civilization the law of stratification rules as in world ruins of the geologist, and to ascertain the various strata of which the mound is composed is the first task before any detailed researches can be made. To this end M. de Morgan proceeded to drive a series of tunnels into the mound at varying heights above the plain. The following table will best explain the result of these test works:

TABLE SHOWING STRATA OF DEPOSITS.

	Above Base. *Metres.*	Below Surface. *Metres.*	Nature of Deposit.
Tunnel A	. . .	. . .	Level of plain; alluvial deposits of yellow soil and gravel.
Tunnel B	10·93	24·90	Hand-made pottery, black and red decoration resembling pre-historic ware of Egypt; worked flints.
Tunnel C	14·30	20·70	Pottery of coarse type; hand-made worked flints; teeth of sickles similar to those found at Kahun in Egypt.

Tunnel D	18·20	16·80	Thick bed of cinders and carbon ash; worked flints, pottery, and bones all showing traces of fire; large vases with painted and linear decorations, both hand and wheel made; sickles in enormous quantities, teeth show bitumen, and some reset; stone mace-heads, similar to those found in Chaldea, but not sculptured.
" "	21·0	12·95	Flint sickles, mace-heads, and kiln-burnt bricks.
Tunnel E	25·07	8·90	Brickwork walls; wells with terra-cotta drain pipes. No writing on bricks.†
Trench No 7	29·97	4·0	Remains of buildings; inscribed bricks of Elamite Kings; Anzanian city destroyed in B. C. 640; numerous inscribed bricks, cones, and sculptures of early Elamite and Babylonian rulers.
" "	32·0	2·0	Greco-Persian remains of the Arsacides.
		Surface.	Arab and Persian pottery and coins.

Here we have in this series of strata a wonderful panorama of the history of this site, stretching far back into the past, how far it is impossible to say. It is only with stratum E that we may say we reach the historic age, and beyond that we have two older settlements, which have been destroyed. The discovery of the great deposits of flint teeth of sickles in strata C, D, E is most important. Those were found in heaps, the wooden frames in which the teeth had been set having decayed in the long time. The history of the site is clear. First, a camp occupied only during the harvest season, when the rich corn crop on the plain was harvested, later a town or settlement of wooden huts (D), which had been destroyed by fire. This settlement is similar to that found at Tel Hesy, or Lacish, by Dr. Bliss, and was succeeded in turn by a small town of

†This deposit resembles the lowest stratum at Nippur, where similar remains were found at a depth of 19 metres below surface. See Hilprecht, "Old Babylonian Inscriptions," part ii, p. 23.

brick-work, which in turn was replaced by a second town (E), similar to the lowest settlement at Nippur. How remote an age this primitive town is to be assigned to we cannot say. There is no trace of writing, and as writing was introduced from Chaldea during the earliest dynasties of Chaldea, the most ancient inscriptions found being written in the Sumerian language and scripts, we may say that this settlement must be prior to the advent of Chaldean influence. Now, the earliest Kings of Chaldea, Manishtu-irba, and the viceroys of Serpurra or Lagash, and the Kings of Kish, were all in contact with Elam, and writing was general and far advanced at that period, B. C. 4500, so this settlement must be long prior to that age. If we say B. C. 5000, what age are we to assign then to the lower strata D, C, B, in each of which there are indications of the settlement of a people possessing some elements of civilization and art? They could make pottery first by hand only and then by aid of the wheel (D); they could decorate it with figures of birds and geometrical pattern, similar to the prehistoric races of Egypt, and they cultivated corn, and possibly other cereals. The weapons were stone maces, similar to those found in Chaldea, but not sculptured like those from Nippur and Tel-lo, rather resembling those found by M. de Morgan in the prehistoric graves at Tepeh-Goulam and Poucht-é-Kouh. Similar weapons were found in large numbers at Hieraconpolis in Egypt, and at Hu, etc. The earliest historic example of this primitive weapon is the mace of E-anna-du in the British Museum, and that of Mesilim, the son of Manishtu-irba, in the Constantinople Museum; but the Susa examples are more ancient. We may therefore reasonably assume that in Susa we have one of the oldest cities yet explored in the East, with a series of records extending throughout the historic ages far into the obscure regions of the prehistoric.

To deal now with the historic periods; we have a mass of extremely valuable material, the whole of which was obtained from the layer of the Elamite or Anzanian city; although, as we shall see, many of the records are older than that city, and

have in some cases been removed from other sites, and probably from older portions of the city.

Mr. Boscawen gives an account of the various inscriptions discovered at Susa, and translates in full one of the most important inscriptions yet recovered from Babylonia, as it affords a striking proof of the antiquity of Chaldean civilization. This inscription is more than 6000 years old, and shows a complete system of commerce, land estimated at corn value, and a currency and system of weights based on the sexagesimal scale. This alone is a proof of long and continual usage.

A Year's Exploration of Egypt.

VARIOUS expeditions of German, English, American and French archæologists have been at work as usual during the winter months in Egypt. All have been to some extent successful; but for the moment attention chiefly centers itself upon the completion of Prof. Petrie's exploration of the First Dynasty site at Abydos; and the discovery late in the season by Mr. J. Garstang of some long-sought royal tombs of the Third Dynasty. The various results may best be considered in the order of their historical sequence.

At El Amrah, a few miles south of Abydos, Messrs. Wilkin and Randall-MacIver showed how the types prevailing in the pre-historic times, whether in the forms of vessels or materials employed, or in the construction of tombs, merge gradually into those which are known to have existed in the First Dynasty. They also found on a carved slate which is known as a type of the middle of the pre-historic age, an emblem in bas-relief so curiously resembling the general character of the hieroglyphs, though not identified with any particular one, that it is believed to be the earliest recorded example of the primitive writing.

At Abydos Prof Petrie has continued his work of identifying the royal tombs of the First and Second Dynasty, despoiled by his predecessor, and so arranging the chronology of that time. But his search has been even more fruitful. In the tomb of

Zer, placed as Mena's successor, and therefore the second king of Egypt, was found a female arm wrapped in its original cloth, which on being unrolled yielded a unique and valuable set of jewelry, with designs in gold, turquoise, lazuli and amethyst. These were restrung as found, and remain at Gizeh, by far the oldest and most perfect set of the ancient Egyptian jewels. A further example of the art of that reign was two lions in ivory.

The handle of the royal land-measuring cord of King Den and two large stones inscribed with the name of Perabsen are also relics of importance; but the richest find comes from the tomb of King Khasekhemui. Here were found the royal sceptre, in good preservation, seven stone vases with gold covers, two gold bracelets and twenty copper dishes.

A few years ago nothing was known of the beginning of Egyptian civilization; even the Fourth Dynasty, the age of the Pyramids, was looked upon as so far in the dim past that we could only marvel at its monuments. Yet here is light upon a time much older. We have the unique picture of an indigenous people developing through the pre-historic stage under the influence of slow, progessive change of nature. Their arts improve, their religion forms; they use pictures of familiar objects to represent their thoughts and eventually to express them. At this stage a great Prince arises who gathers together all the people as a nation, and their civilization has begun. He is truly the founder of their monarchy, and his name is handed down as such through thousands of years. It is obvious that nothing suggests an invasion and settling of conquerors; it may have been so, but it remains to be proved; had the pre-historic people been recognized as such from the outset, the title of New Race would not have been given to it; and that name seems to have been the origin of the theory.

We have then before us an outline of Egyptian history down to the Second Dynasty. We note the changes of their arts, and are familiar with their forms and writings. Yet between this time and the Pyramid age existed a gap; massive grandeur characterizes the latter, and delicate workmanship the

former. Of the intervening Third Dynasty nothing was known until the past winter, and much depended on the nature of its monuments to decide whether or not there had been at this stage a break in the continuity of the country's history. Some years ago Prof. Petrie had pointed out the likely importance of a site lying northward in the desert from Abydos; and for last year, as director of the Egyptian Research Account, advised its exploration by that fund. Mr. John Garstang was again intrusted with the expedition.

From El Alawniyeh, working slowly northward during the winter months, a pre-historic burial ground and two settlements of the same period were examined in turn. An undisturbed burying site of the Old Empire yielded some results of interest, including a number of the curious "button" seals, which the explorer believes may have been the real ancestor of the scarab that in later times became so popular, and a set of alabaster vessels of rare quality with a long gold necklet and jewels, which remain in the museum at Cairo.

Later in the season Mr. Garstang's attention was called to a large construction described as an ancient fort, high up in the desert from Beit Khallaf, westward from Girga. The place had already been examined by a French archœologist, so it appears, and pronounced to be Greek; but the necessary concession having been obtained its excavation was commenced. A secret stairway revealed itself, and soon the name of Neter Kha, impressed upon the seal of a wine jar, made clear the importance of the discovery. This name was already known as that of the builder of the famous step pyramid at Saqquara, the oldest of those great monuments of early Egypt.

From an adjoining mastaba, built in imitation of the step pyramid, came also a name new to history, Hen Khet, being the King apparently who succeeded the former. In the site around were large mastabas of the servants of these Kings; the plans of their tombs at once supplied the missing link with those of the earlier times. Meanwhile the excavation of the great tomb showed the stairway to descend under an arch—the earliest known—steeply into the sand, and to be protected

at intervals, portcullis-wise, by massive doors of stone. Eventually, at a depth of ninety feet from the surface of the mastaba, were found eighteen underground chambers, disturbed and plundered, yet filled with relics.

At Naga Dêy, on the opposite side of the river, Dr. G. A. Reisner has also achieved important results for the University of California. The period of his finds embraces all those considered above, with which his results work out in striking analogy and confirmation. In addition to a large set of vessels of alabaster, slate, diorite, and other stones, he has nearly twenty of the early stone cylinder seals, which are now attracting much attention; a gold seal with the name of Mena, and a gold pendant bearing the name sign of This. His gold jewels form a remarkable collection.

At Abu Sir, still bearing on the Old Empire, Dr. H. Schafer and Dr. L. Borchardt, for the Germans, have continued their work on the site of the temples of Ra and of the Obelisk. The startling find is a great brick-built boat of Ra, on the south side of the temple; but of equal importance is their uncovering of traces of the inclined planes by which the buildings were constructed—confirming at last a much-abused theory.

At Abu Roash, the director of the French Institute, M. Chassinat, has unearthed parts of statues of King Ra-ded-ef.

At Thebes, Mr. Percy Newberry continues his untiring labors among the private rock tombs. The burying place of Rekhmara has not been found, but much valuable copying and exploration has been done. In the débris before one tomb were found three bronze dishes, perfect specimens of the art of their time, in each of which is an ox in the centre, so that when the bowl is filled the animal appears to be standing in the fluid and drinking from it.

In the Fayoum, Messrs. Grenfell and Hunt have also continued their regular labors. They have again been fortunate in the number of papyri found, but unhappily many will be unserviceable on account of the damp. With a view to escaping from this constant danger they have been inspecting a site in upper Egypt for next year's work.

The official work of the department has been continued with conspicuous energy. At Karnak the fallen columns and those in danger have been removed and numbered, with a view to being rebuilt. At Thebes Mr. Carter has prepared for public view the three royal tombs of Thothmes I. and III. and of Amenhetep II. Mr. Carter's schemes for the lighting of the tombs by electricity and the application of X-rays to the examination of valuable mummies are commendable and opportune.

With regard to Philæ and the effect of the new dam, it is to be feared that the island's beauties and relics are doomed. The system of pinning and underpinning which is being carried out will save it for a time, but as surely as the water rises up its courtyard so surely must the structure sooner or later collapse like a pack of cards. At the museum itself a late acquisition, in addition to the share of excavation finds, is a large statue of Merenptah from Eshmunen. Of the catalogue the following sections are now completed: Bronze Vessels, Alabasters, Pottery, by Von Bissing; Egyptian Ostraka, by Daressy; CopticMSS., by Crum; Coptic and Byzantine Art, by Strygowski, and the Archaic Relics, by Quibell.

Next year will probably see the removal of the whole museum, a priceless collection, to the new building on the Cairo side of the Nile, near to the older site. For students and officials there is as yet little provision, but the lighting and preserving of the relics has been the object of much care. The design includes two rooms in the form of a T, each more than a hundred yards long.

Palestine Exploration Fund.

DURING the long wait which has been imposed upon us before the firman could be obtained for new work, Mr. Macallister has been mainly occupied in preparing for publication a work descriptive of the recent excavations in southern Palestine. It is said that, in respect to the illustrations and otherwise, this book will be superior to those hitherto issued by the Fund.

Its publication is announced for an early day. Meanwhile I may anticipate to a slight degree the treatment of one subject of great interest.

There were two results of the work at Tell-es Safi, Tell Sandahannah and vicinity, which raised new questions. One of these, already rather fully considered, was the great collection of inscribed jar handles, the other was the collection of figurines of which several may be seen represented in the *Quarterly* for October, 1900. These were at first regarded as images of captives, but further research has changed that view and it is now thought that they are connected with vows or curses. Professor Wünsch of Breslau thus speaks of the inscribed stones and small figures in lead:

"In spite of all *lacunæ*, these stones furnish us with sufficient information to enable us to declare their general meaning. It was an ancient Greek practice for a man who conceived himself to have suffered wrong to deposit a statement of the facts of the case in some sanctuary, thus making a sort of appeal to the god from whose inexorable justice he hoped to receive satisfaction. The existence of this custom is proved by numberless documents, the earliest of which is the papyrus of Artemisia, dating, perhaps, from the third century B. C. (*see* Thompson's 'Handbook of Palæography,' p. 119), which has at last been printed in the 'Corpus Inscr. Attic.,' App., p. xxxi. In this papyrus, which she deposited in the Temple of Serapis, Artemisia informs the god that the father of her children refused to see about the burial of their little daughter. 'When he has done justice to me and to his children in this matter, then all shall be well; but should he do injustice to me and his children in this matter, then may Serapis and the other gods forbid that either his children shall bury him or that he shall bury his parents.' And as in this case the appeal to Heaven works out into a curse on the sinner, so also in the Bruttian lead tablet ('C.I.A.,' App., p. ix), on which a woman informs the goddess (probably Hecate) that she has been robbed, and the thief shall never have a quiet moment until she restores to the goddess what she has stolen.

"A whole collection of such lead tablets has been brought to light of late by the excavations in Cnidus. They were first published by Newton, in 'A History of Discoveries at Halicarnassus, Cnidus, and Branchidæ,' Vol. II., part 2, p. 719, and lately in the 'C. I. A.,' App., p. x. The first of these tablets runs thus:

"'A vow of Antigone to Demeter, Kore, Pluto, and to all the gods and goddesses of Demeter's court. If I have given poison to Asclepiades, or have the thought of doing him any evil, or if I have given one of the temple women a mina and a half to send him out of the world, then may Antigone be consumed with inward fire until she comes to Demeter and confesses her sin, and may Demeter not be gracious unto her, but rack her with grievous torments.'

"The inscribed stones from Tell Sandahanna belong to the same category. The exact formula of the curse we do not know; but we do know well the matters wherein the writers were injured."

If this interpretation be correct, as seems indisputable, then light will be thrown upon the figurines of many lands.

Another subject which has received attention is the rise and fall of the waters of the Dead Sea. A beginning of scientific observation has been made by cutting a horizontal mark on the rock near Ain Feshkah, which is an easily accessible point from Jericho, and monthly records of the height of the water are being made. A similar record is to be made of the Sea of Galilee, by an observer at Liberias.

The willingness of Hamdi Bey, Director of the Imperial Museum at Constantinople, that the Fund should retain a portion of the objects found, is cause for hearty congratulation because a collection at Jerusalem now becomes possible. There is no reason why Jerusalem should not have a museum as Cairo and Athens have, and we may hope to see the progress of it from this small beginning.

Frequent inquiries are made as to the best way of going to Palestine, and the merits of this or that agency. Of course I am careful to favor no one in particular, and I am inclined to

advise friends to go to Jerusalem independently, stay there as long as they please, and then join some party for the trip northward as they may find most agreeable. The tourist sometimes makes his stay in Jerusalem too short and regrets that he was hurried along by his party after getting only a glimpse of the city. He wishes that he had stayed longer and strolled about more, and rested here and there until the landscape in view was indelibly fixed on his memory, and made some personal acquaintances with the people, and entered upon some study for himself of the topographical problems yet unsolved. It is safe to say that of the time spent in Palestine one half should be spent in and about Jerusalem. Little trips of a day or half a day, by donkey or on foot, are most instructive.

As to utilizing the maps and plates issued by the Fund, writers and publishers in this country have always been generously dealt with by the Fund. Some, contemplating extensive use, have made donations to the Fund in acknowledgement of indebtedness to it. More often a courteous request for permission to use copyright material has been responded to as courteously. But some have drawn heavily on the Fund's publications without making any such donation or request. Is this right? Is it just? As regards Bible work of any kind, should not the Golden Rule be observed? If the clergy and the religious press are dishonest, what can be expected of the rest? At the last annual meeting it appeared that the list of subscribers had been increased by fifty-nine additions and diminished by one hundred and eighteen losses through death and otherwise; but meantime the Fund's productions are used more widely than ever before. Is this as it should be? Have not Americans more regard for justice?

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THEODORE F. WRIGHT,

Hon. Sec'y for U. S.

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A Rare Course of Lectures.

SOMETIMES I am asked to commend or to announce lectures upon Old Egypt in public prints. I rarely do it; and I believe have never done so in BIBLIA. Without even a hint from Dr. Wright, I make my primal commendation in BIBLIA, and state that the illustrated lectures on Monumental Egypt, by the REV. DR. JOHN WRIGHT, of St. Paul, are admirably fitted to instruct, interest, benefit, the average American audience. Their semi-scholarly tone at times, their popular type always, their vivid presentation in a really full and beautiful assortment of pictures upon the canvas, will tell hearers and seers in sixty or eighty minutes more than they can glean in several days of reading. Dr. Wright is in love with the Nile, and his mind is full of the lore of the past and of "the sites and the stones" which recall that past to all Nile tourists of observation and memory. The lectures, too, are fresh and founded on the last discoveries made.

I am particularly pleased to read: "The lecturer has visited Egypt several times and has personally studied the Egyptian collections in Cairo, Constantinople, Athens, Florence, Rome, Turin, Berlin, Paris, Oxford and the British Museum. He has met and conferred with Maspero, Petrie, Naville, Budge, Sayce, Mahaffy, Nash and other Egyptologists. The lectures are undertaken with the hope that a wider interest may be aroused in the American Branch of the Egypt Exploration Fund, for a larger financial support coming from America will increase the annual distribution of Egyptian antiquities given to American colleges and museums."

The lectures are presented to our public, not to make money, but with the conviction that the serious side of life, especially religious, among the ancient Egyptians, will influence for good the materialistic tendencies of our age towards mere present living rather than preparation for endless living. Dr. Wright, as will be seen below, covers a wide field, and art, science, literature, all find place in his lectures and upon the screen. I have no doubt of his success in this line of work. He is al-

ready widely known as author of "Early Bibles of America," "Early Prayer Books of America," large and beautiful volumes, and other minor publications. The schedule runs:

1. The Nile in Nature, Art and Religion.
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WILLIAM COPLEY WINSLOW.

IN the *Revue Universelle*, R. Cagnat, member of the Paris Academy of Inscriptions, has given an excellent summary of the results of the archæological researches which have been so energetically prosecuted by French savants on the site of ancient Carthage, ever since the French protectorate of Tunis began. These investigations have been conducted chiefly by Father Dellatre, founder of the Lavigerie Museum in Tunis, and Father Glauckler. A large number of tombs have been discovered, many with female masks, but only one with the life-size figure of a man, who has been variously identified as Hamilcar, Hasdrubal, and Hannibal. Some characteristics in these tombs point to Egyptian, and others to Greek influences.

WE have before called attention to the *Corpus Inscriptionum Hettiticarum*, forty-five plates of which, containing more than as many inscriptions, have appeared in Parts four and five of the *Mitteilungen der Vorderasiatischen Gesellschaft*. The inscriptions are accompanied with a descriptive text giving such information as exists with regard to the place where each inscription was found, on what material written, present resting-place, former publication, etc. The annual subscription price is only 10 marks ($2.50).

Subscriptions to the Egypt Exploration Fund, the Archæological Survey Fund and the Græco-Roman Branch.

To the Editor:

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DR. SEVN HEDIN'S second expedition in Central Asia bids fair to be of greater interest than his first, in 1893-97. He reached Kashgar in September, 1899, and from thence went to the Lob Nor region, in which he has made many excursions of much interest. In his last letter, dated April 23 of this year, he announces the discovery of an ancient lake-bed near the present Lob Nor, and some ruins on its northern shore. Among these he found a beautiful Buddhist temple, with most artistic wood-carving. But his most curious find was some twelve letters, written on paper, in Chinese. They were in a marvelous state of preservation, every sign being perfectly distinct and legible. In one of them the place is called Lolän. He found also, 30 little pieces of wood, like tickets, each inscribed with the name of some emperor, the year, month, and day of his reign; they are supposed to be at least 800 years old.

McKinley.

Herbert A. Grueber, one of the leaders of the Egypt Exploration Fund, a prominent official of the British Museum, writes to Dr. Winslow:

"I must offer you my most sincere condolence in the great loss you and your people have undergone in the base murder of your noble President. He was a man from the crown of his head to the soles of his feet—upright, fearless, conscientious, and unswervering in his patriotism. Also, may I add, a good friend to England."

Archæological Notes.

A valuable archæological find has just been reported by the American School of Archæology at Athens. It is a bronze fragment or plate, dating from the seventh century B. C., containing a decree or law emanating from some high official source, king or council, which was intended for the people of Argos. It was recently unearthed a few feet below the surface, near the old Temple Heræum, at Argos, on one of whose pillars it was tacked.

The inscription is a sort of compact between the city of Argos and neighboring towns. The mention of Tiryns and Mycenae on the famous column of Delphi and the destruction of both cities by the Argives shortly after the Persian wars prove that the cities were, in a measure, independent of Argos at the time of this statute.

The Heraeum was the common sanctuary of the three cities, and naturally was the meeting place for the regulation of matters of common concern. It is quite possible that transgressors had fled from one to another of these towns, and that the statute is the resnlt of a conference to remedy the state of

affairs. It also contains an ordinance relating to personal violence, which described the penalty in store for those who sought to annul its provisions.

The fragment is especially noteworthy as it vividly portrays the form of the alphabet at this early stage of time, and is also one of the oldest known specimens of Argive writings in existence. As a forcible type of criminal code it is worthy of comparison with our modern methods and practices.

MAX NORDAU raises an interesting question concerning Pompeii. He writes as follows to the *Neue Freie Presse* (Vienna):

"One thing has always been a puzzle to me. Here was a flourishing city of about 30,000 inhabitants, most of whom evidently were well-to-do. A few hundreds, at most, lost their lives in the destruction of the city; the rest escaped. The eruption of Vesuvius continued only a few days, after which the district returned to its usual placid condition. In many places the deposit of ashes and lava was only a yard thick, and it was not more than three yards thick at any point yet excavated.

"How did it happen that these 30,000 homeless persons showed no desire to return to their beautiful houses, so well built that they are standing to this day, and which could have been restored, at the time, with very little labor? Why did

they not make the slightest attempt to regain their valuable property in land and buildings, furniture, bronze, marble, gold, silver and jewels? Did the men of that time have so little love of home that they could leave it without a backward glance at the first unpleasantness? Were the Pompeiians so rich that the loss of their perfectly appointed homes appeared trivial to them, so that they preferred settling elsewhere to restoring their city? Or did superstition prevent the attempt?

"This indifferent renunciation of their patrimony by a whole cityful is to me an insoluable enigma, which forces itself the more strongly upon my attention now as I walk along the finely paved streets between houses which need only new roofs to make them again inhabitable."—*Translation made for the Literary Digest.*

THE expedition sent by the Austrian Academy of Sciences to explore the ancient castles of Northern Arabia has returned to Vienna, having accomplished the purpose for which it set out early in the spring.

According to an account of the journey given by the two leaders of the expedition, Dr. Alois Musil and Herr Mielich, to the "Neues Wiener Tagblatt," they proceeded from Jerusalem to the Castle of Amra, which is situated a hundred and forty miles to the east of the Holy City. They were accompanied by twelve native servants and had seven camels. Thanks to the help of the Arabian chieftain Hael, to whom Amra belongs, and whose friendship Dr. Musil gained during a former visit to North Arabia, the explorers reached Amra without being molested by the inhabitants. They were obliged, however, to conceal the real object of their journey. They represented themselves as being benevolent doctors, who were desirous of healing the diseases of the people. This subterfuge alone enabled them to overcome the strong prejudice of the inhabitants against European intruders.

An examination of the Castle of Amra showed that it really contained the treasures of antiquity rumored to be within its

walls. The castle was erected before the Christian era, and has been uninhabited during the last 1300 years. The two explorers are silent as to the detailed results of the researches, becsuse they intend to publish a book, giving a full account, as soon as possible.

Dr. Musil and Herr Mielich had not been long at Amra before the Bedouins attacked them, overcame a stout resistance, and captured the explorers' camels and other belongings. The Chieftain Hael intervened, and harangued the Bedouins on the folly of robbing the wise men of the West, who came to heal the diseases of the people. The Bedouins then promptly restored the explorers' property.

A number of other encounters with the Bedouins in the desert east of the Pilgrims' road to Mecca ended equally satisfactorily. Dr. Musil and Herr Mielich have achieved the exploration of a country hitherto unknown.

Dr. Koldewey forwarded a further report about the progress of the excavations he and his German colleagues are carrying on at the supposed site of Nebuchadnezzar's palace in ancient Babylon. He says he has discovered in the south quarter of the town a square courtyard surrounded by walls, the southern of which is a very fine piece of architecture.

The wall is faced with glazed tiles, which seem to have wonderfully withstood the ravages of time, and are artistically ornamented with flowers and tracery; but many of the tiles have fallen out of their places to the ground, and they have had to be carefully pieced together. This has been successfully done and the result shows a beautiful design. The design is now on the way to Germany.

In the courtyard were also found several bricks, evidently part of a mosaic pavement, the design of which was composed of enamels and glass-raised work, as well as coffins, coins, fragments of stone inscriptions, and a broad slab on which was a picture of the Babylonian idea of hell.

Dr. Koldewey considers the recent finds as fully proving that

this part of the city contained what was doubtless the finest of the Babylonian palaces and consequently the palace of Nebuchadnezzar. Meanwhile excavations are being carried on in the business quarter of Old Babylon, where in 1874 the entire business documents of the Babylonish firm "Egibi & Son"—possibly the oldest house of business "of which the world holds record," to use Tennyson's phrase—were dug out by Arabians. These documents—unpaid bills, day books, ledgers, etc.—were made of hardened clay, and the wonder is that they had not crumbled away during the course of the centuries. In one case it is clear that the unpaid bills are now only of historic interest, for the Babylonian legal period of limitation must have long expired.

Dr. Koldewey has succeeded in discovering Nebuchadnezzar's throne room at Babylon. It is a gigantic building, about 60 feet wide by 160 long. Exactly opposite the door is the niche in which once the royal throne stood, and on both sides and on the northern front of the hall are richly colored ornaments, in good preservation, which will doubtless prove of the highest historical and artistic importance. The German expedition has also begun excavations in the City of Babylon, near the present village of Jumjuma, and has already discovered a goodly number of inscribed clay tablets, which, according to the testimony of Dr. Weissbach, the Assyriologist of the expedition, contain letters, psalms and vocabularies. They are, therefore, all documents of the deepest interest, and are specially calculated to further the study of the Old Testament.

With the help of new railway material, the work on the hill of Amraniibu Ali is shortly to be resumed, and the excavations of this unique Pantheon of the Babylonian metropolis, hidden deep down in the earth, promise rich and varied discoveries.

The German Oriental Society does not confine its activity to Babylon. It has secured two other hills, named Fara and Abu Hatah, which are believed to contain particularly fine monuments dating from 4000 B. C. The two hills are not far from Nuffar, where the American excavations are being made, and the Sultan has already issued an irade permitting the excavations.

PROFESSOR HILPRECHT sends to the *Sunday School Times* the following account of the German expedition at Babylon:

According to the third annual report published by the German Oriental Society, Emperor William has accepted the protectorate over that society. The total sum spent during 1900 in connection with the present expedition engaged in the methodical exploration of the ruins of Babylon amounts to 94.629 marks, or nearly $23,000 (that is, 35,270 marks, or nearly $8,500 less than the receipts of the year), which may be regarded as a fair average of the annual expenses necessary to maintain a well-equipped expedition for a full year in the field, after its regular establishment on a Babylonian ruin. The regular contributions from the five hundred and sixty-one members of the society cover only about the fourth part of all the expenses, the principal amount being paid out of a subvention of the Prussian government (67,000 marks, or about $16,000), increased by the sum of 15,000 marks, or about $3,600, granted out of the fund placed at the disposal of the Emperor. With the continued aid from these two important sources, the expedition, the results of which have been chiefly topographical during the past years, may be expected to bring its valuable work to a final successful issue.

A generous member of the Oriental Society has contributed $12,000 to a second German expedition to be sent out to a promising South Babylonian ruin, concerning which the necessary arrangements with the Ottoman government are in course of progress.

PROFESSOR DR. GEORGE STEINDORFF, of the University of Leipsic, reports to the *Sunday School Times* the following account of the Biblical Hophrain the light of a new inscription:

For the history of the twenty-sixth dynasty, from the accession of Psammetichus (663 B. C.) to the conquest of Egypt by the Persians under Cambyses (528 B. C.), the period of time corresponding to the reign of Necho and Hophra, two of the Pharoahs mentioned in the Old Testament, we are obliged to rely chiefly on the accounts of the Greeks, especially of Herod-

otus, and the comparatively brief statements of the Bible. Only a few native hieroglyphic sources yielding information regarding this period are known to us. It is therefore all the more gratifying when at last an inscription is found that throws some light upon this interesting epoch, and that gives us an Egyptian version of events otherwise described only from the Greek and Hebrew standpoint. An important record of this period has recently been published by G. Daressy, curator of the Museum of Gizeh, in Maspéro's "Recueil" (Vol. XXII). The original is on a large stele of red granite, which, before it found its way into the above mentioned museum, served as a door-sill in a palace of Cairo once occupied by the famous General Kleber of the Napoleonic expedition. The inscription dating from the three years' reign of Amasis, furnishes details of its own concerning the events that led to the fall of Hophra and the accession of Amasis, and is a significant commentary on the passage in the prophecy of Jeremiah, "Thus saith the Lord, Behold, I will give Pharaoh-hophra, king of Egypt, into the hands of his enemies, and into the hand of them that seek his life" (Jer. 44: 30).

According to the Greek account, Hophra (Apries) sent an army of native Egyptians to aid the Libyans, who were sorely pressed by the Greek colonists of Cyrene. His troops were defeated by the Cyreneans, and believing that he had intentionally planned their destruction, they revolted, and proclaimed their general, Amasis, king. Nearly all the Egyptians supported the new king, whilst only the Greek mercenaries remained faithful to the old Pharaoh. The latter attacked the rebels at Momemphis. Hophra lost, and was taken prisoner For a time Amasis recognizen him as a joint ruler with himself, but when, as it seems, Hophra conspired against his conqueror, he was delivered to the Egyptians, who strangled him. All this we learn from Greek sources. These same events we, however, now find touched upon in the new hieroglyphic inscription, though, of course, in a very different form. Reference is first made to the conflict which in B. C. 569 ended with the overthrow of Hophra. Then a war is mentioned in which

Hophra again participated, and which Amasis, "battling like a lion," brought to a close. We are probably not wrong in connecting this war with the Babylonian invasion, inasmuch as Nebuchadnezzar, according to a cuneiform inscription, made war against Egypt in the year 568. It seems, however, that only by degrees did Amasis succeed in expelling the hostile forces, who, no doubt, found an ally in the dethroned Hophra. In one of the conflicts thus waged Hophra met his death. But Amasis "forgave him his offenses against the gods," had his fallen friend buried, and instituted funeral sacrifices for him. Thus do these new disclosures, in a brilliant manner, confirm and supplement the information we already had of this important event.

CONTENTS of the *Proceedings* of the Society of Biblical Archæology. Vol 23, Parts 4 and 5. Some Unconventional Views on the Texts of the Bible, by Sir. H. W. Howarth—A Mythological Text from Memphis, by F. W. Read and A. C. Bryant.—Assyriological Gleanings, by T. G. Pinches.—Greek Ostraka from Egypt, by A. H. Sayce.—Extracts from Notebooks, by Percy E. Newberry.—Pasht and the Sed Festival, by Geo. St. Clair.—The Wadi Halfa Stela of Senwosret I.—Arza and Atiza, and other Archæological Notes, by Joseph Offord.—Egyptian Notes, by A. Wiedemann.—Contribution to the Second Table of Khamuas, by W. Spiegelberg.—A Greek Circle of late times showing Euphratean Influence, by R. Brown, Jr.—An Inscribed Disk of the XXIInd Dynasty, by A. E. Wiegall.—A Wooden Palette, Egyptian, by E. Towry Whyte. This number is illustrated with eight plates.

Says Sir Henry Howarth, "In the Hebrew manuscript Bibles 'Chronicles' are not divided into two books, but form a continuous narrative, and, as we shall show presently, the same was the case with the Septuagint. The division, no doubt, originated with the Christians, and occurs in all the Christian Bibles, both Greek and Latin. It was probably the handiwork of Origen. It was copied, however, by the Jews in the Bomberg edition of the printed text, 1516-17, and then

passed into Hebrew printed Bibles. There is no break in the matter of the work to justify such a division, and if we are to restore the Bible text to its pristine condition, we must integrate the two books into one.

"It is an equally plain and elementary fact that the second book of Chronicles ends quite abruptly in the middle of a sentence, and if we are to complete the sentence and the narrative, we must go on to the book of Ezra, and at least to the end of the first chapter of that book. It is, therefore, plain and universally admitted that not only did Chronicles originally form one book, but also that that book included the book of Ezra. Ezra is treated, however, as a separate book in all Hebrew Bibles, MS. and printed, as well in all the Greek texts now extant, so that it must have been separated at an early date. As we shall show, however, there was no such separation in the Septuagint, and it no doubt took place after that translation was made."

DR. STEIN, writing from Khotan on April 22nd, reports the latest results of his excavations in Northern Chinese Turkestan. He has unearthed a large number of fine stucco sculptures closely resembling the Greco-Buddhist relics of the North-Western Punjab, probably belonging to the first century of the Christian era. Great difficulty is being experienced in excavating the colossal Buddhas, but valuable photographs have been taken of them, while the smaller pieces have been removed. Dr. Stein has now a fine illustration of what the big Stupa with its chapel and court was like in Khotan at the time of the Han dynasty.

PROFESSOR GOODSPEED says in the *Biblical World* that Coptic fragments of a non-canonical gospel was recently published from a Strassburg papyrus by Jacoby, and were identified by him as parts of the lost Gospel according to the Egyptians. His reviewers incline, however, to the opinion that the fragments have nothing to do with the Gospel according to the Egyptians, but may, perhaps, be from the Ebionite Gospel of the Twelve Apostles mentioned by Origen in his first homily on Saint Luke.

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This Society was founded in 1883 by Amelia B. Edwards, R. Stuart Poole and Sir Erasmus Wilson; the American Branch, now the national representative of the Fund, being formed late that year, by William C. Winslow. Its discoveries and other labors in Egypt relate to the settlement of obscure questions of the highest importance, touching the pre-pyramid and pre-historic times, the "Hyksos" conquest, and the origin and growth of language, science, industries and arts. They relate to Biblical sites, New Testament corrobations, hitherto unknown classical writings of the great authors, and the life man led in remote as well more particularly in Ptolemaic times. The results from the explorations appeal to every department of learning, and are of universal interest. The books are popular as well as scholarly, and the illustrations will delight every tourist upon the Nile that appreciates the monuments and the scenery.

Three distinct departments of the Society perform its work in the field, and each publishes its annual volume; besides which the Archæological Report, an artistic *brochure*, summarizes and reviews all discoveries, and all published in Egyptology for the year. In the chief department, that of the FUND itself, the sites of famous cities have been identified; the Biblical Pithom-Succoth, the city of Goshen, the Greek Naukratis, and Daphnæ have been discovered; statues and inscriptions, papyri, and beautiful objects in bronze and other metals, as well as in porcelain and glass, have been found; new and unexpected light has been cast upon the ancient history of the Hebrews; the early stages of the Route of the Exodus have been defined, and its direction determined; most important chapters in the history of Greek art and Greek epigraphy have been recovered; Ahnas, the Hanes of Isaiah, has yielded interesting monuments; Tell Basta, the Pi-Beseth of the Bible and Bubastis of the Greeks, has afforded ruins of peculiar significance

and grandeur, inscribed with texts of especial value; and the excavations of the ruins of the temple built by Queen Hatshepsu, at Deir-el-Bahari (Thebes), mark a distinct and brilliant epoch in the history of exploration in the Valley of the Nile. The discoveries at Deshasheh relating to the fifth dynasty era, and in the cemetery of Denderah, and at Behnesa (Oxyrhynchus) of thousands of papyri, including portions of the New Testament and classical writings of the greatest authors, not only prove the value of original discovery, but the astonishing archæological richness of the soil of Egypt.

THE ARCHÆOLOGICAL SURVEY OF EGYPT.

The Archæological Survey of Egypt, organized as a special fund in 1890, is of incomparable importance in many ways, and, in view of the wholesale and irreparable destruction of sculptures by Arabs, tourists and dealers in "Antiques," needs to be pushed vigorously forward The tombs of Beni Hasan and El Bersheh have now been scientifically surveyed, and their scenes and texts copied with absolute accuracy and in fullest detail. The pictures of life, "as it was," 2500 B. C., are historically of great value.

The Archæological Institute of America passed a vote indorsing this work.

GRÆCO-ROMAN BRANCH.

This department of the Fund, established in 1897, is specially devoted to the discovery and publication of remains of classical antiquity and early Christianity in Egypt. The remains already published include the earliest known texts of St. Matthew and St. John; the Logia or Sayings of Christ; a new poem by Sappho, and a mass of fragmentary literature by the classical masters, and of documentary and epistolary papyri which illumine the political, business, social life of that age for our instruction and delight.

A volume of about 300 quarto pages with illustrations will be published annually from these and future collections of papyri. Classical scholars and professors at American Universities are urged to support this important branch of the Egypt Exporation Fund.

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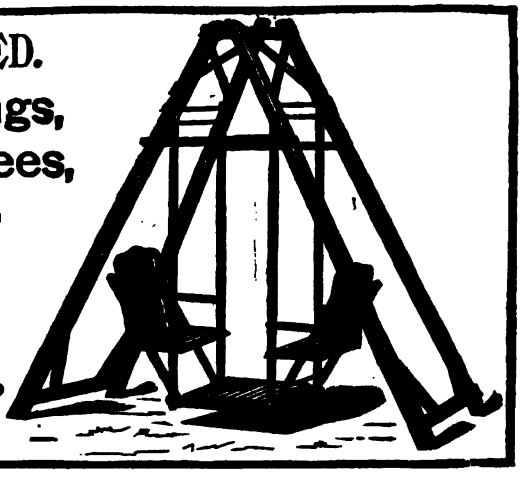

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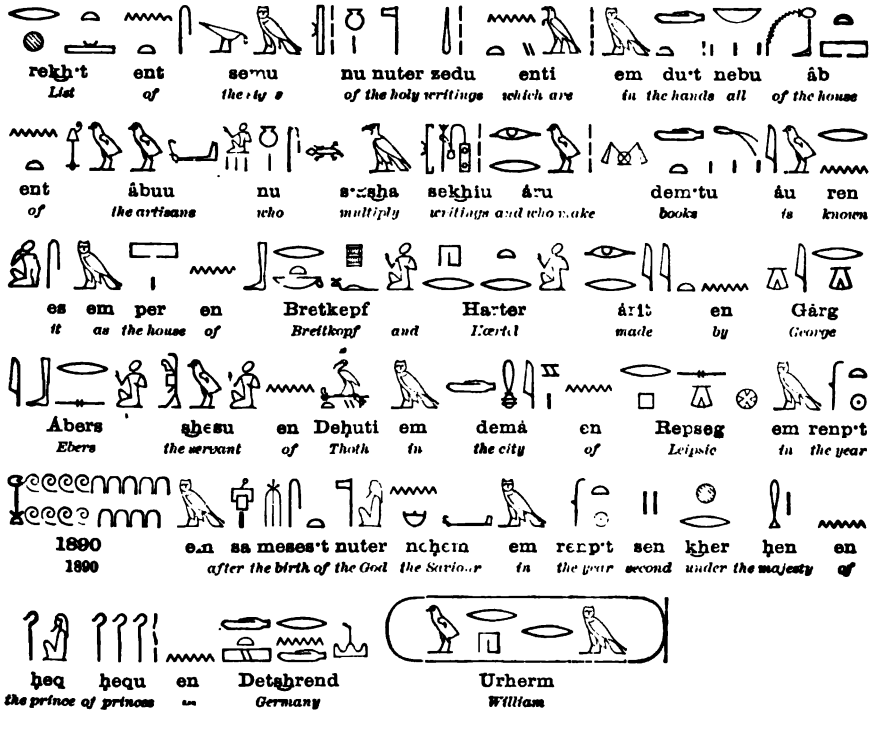

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Babylonian and Pre-Babylonian Cosmology.

FOR many years the present writer has believed that current ideas as to the cosmology of the Babylonians and of the Hebrews are destined to give place to new and more intelligent ones. The illustrative diagrams given by Hommel in his "Babylonischer Ursprung der Aegyptischen Kultur," by Jensen in his "Kosmologie," by Maspero in his "Dawn of Civilization," by Myer in his "Qabbalah," by Whitehouse in his article on "Cosmogony" in the new Dictionary of the Bible, edited by James Hastings, all differ from each other, and, in my judgment, differ yet more from the historic world-concept they were constructed to illustrate. I am confident that better can already be drawn, diagrams that, with a single modification to be noted hereafter, will show how incredibly vast and balanced and beautiful was the long-lost world-view of the fathers of Semitic culture.

SECTION I.—THE BABYLONIAN HEAVENS.

Every diagram illustrative of the earliest Semitic Cosmos hitherto given us by professed Assyriologists, has provided but a single heaven, the "*rakia*," or "firmament" of Gen. i, 6. That this is not enough must be manifest to any reader who is

capable of following the few simple directions now to be given, namely:

In the middle of the middle line of a uniformly ruled page place a microscopic dot to represent the centre of the earth. In the ninth space above it write "An-shar;" and in the ninth below, write "Ki-shar." These terms are said to mean respectively the "great totality of what is on high" and the "great totality of what is below." (See Jastrow, Religion of the Ancient Babylonians, p. 417. Undesignated numbers in this paper are page references to this work). Immediately at the right of Ki-shar add the word "Ki-gal," with the mathematical sign of equivalence between them, it being simply another name for "Ki-shar," or the under-world in general (562). Just above An-shar, on the tenth line, write "Abode of Ashur;" and in like manner, close below Ki-shar, the words, "Abode of Nin-ki-gal." As "An-shar" may be read "King of the Sky" or "Upper World," "Nin-ki-gal" means "Queen of the Great Beneath." (On the former, 197; on the latter, 584). Exactly below the earth on each of the eight nearest lines, omitting the third, place a dot, thus indicating the depth of the under-world. In like manner place seven dots above the earth, so indicating the height of heaven. Let the seven dots below the earth represent the seven gates through which the goddess Ishtar passed in her famous visit to the Queen of the Nether World. Similarly let the seven dots above the earth represent the seven gates of the skies spoken of in the legend of Etana's bold attempt to ascend to the heaven of Ishtar. Now, to the right of the earth and on the same line with it, place seven dots at exactly the same intervals as separate those in the vertical line, also in like manner place seven at the left. Next connect the two dots nearest to the earth on the horizontal line by two dotted elliptical curves, one passing just above and one just below the earth dot. This narrow ellipse will represent the path of the moon-god, Nannar, or Sin, as he makes his nightly round. Through the four points nearest to the earth, strike a perfect circle, and the thus outlined globe is the sphere belonging to the moon-god, the world in

every part of which he is the acknowledged lord and governor. As there is no vegetable or animal growth above it, he is appropriately called the "lord of growth." Connect now the next two points in the horizontal line by a new and larger ellipse, and we have the daily round of the Sun-god Utu (Shamash). Strike a circle connecting the second set of four dots equidistant from the earth and we have in outline the sphere or heaven of Utu. The next wider circle drawn in the same way gives us the heaven of Tutu (Nabu or Nebo); the next that of Ishtar; the next that of Nergal; the next that of Nibir (Marduk); the next, or seventh, that of Nindar (Nin-ib). Draw a vertical line through all the dots above and below the earth and it shows the axis on which all these worlds of gods and demons horizontally revolve around the earth from left to right. It will be helpful to write just over each heaven and to the left of the vertical line, the name of the god to which it belongs; and in the corresponding spaces to the right of the vertical line the more familiar equivalents in a descending order as follows: Saturn, Jupiter, Mars, Venus, Mercury, Sun and Moon. This done, we see at a glance that the Pythagorean system of the universe, geocentric and with seven invisible yet solid concentric revolving spheres, is only the late survival of the immemorially ancient world-view of the oldest traceable Semites. Strike one more circle tangent to the twelfth line above and below, to represent the heaven of the fixed stars, and it will be seen that the remaining feature of the system was known to the ancient Babylonians; for in the far invisible southern pole of that starry sphere they placed the abode of En-ki, the king of all that is below, and at the upper starry pole, the changeless, motionless, eternal throne of Anu. (Jastrow, 460. Jensen. "Kosmologie," 24-28, 289). The great world-highway through all the celestial gates, the *Olam*-doors of Psalm xxiv, was the only way by which gods or men could pass from heaven to heaven, and it was called the "Way of Anu." The corresponding highway through the gates of the under-world was called the "Way of En-ki," or using an equivalent name of the most ancient god, the "Way of Ea."

As the foregoing shows us the meaning of the seven heavens of primordial Chaldean theology and science, so it aids us to understand that division of the universe which makes the third heaven the highest of all. In this grouping the first is the sub-lunar or atmospheric heaven; the second, the heaven in which all the planets and planetary gods are found; the third is the heaven of the unoriginated Anu, the heaven of his starry host. In the first, Ramman was the appointed lord. In the second, Nin-dar bore the primacy until, owing to the growing power of Babylon, that city's chief patron, Nibir (Marduk), gradually succeeded to the headship of the planetary pantheon. In the third, the eternal and unchangeable, Anu was lord and overlord of all. By adding to the seven planetary heavens that of Ramman and that of Anu, we have the "nine heavens" found in various mythological expressions.

Contrasted with what our scholars have hitherto ascribed to this people, what a stupendous world-concept was this. What architectonic power of imagination here found expression. And since every part was hallowed by divine presences and powers, what a temple of temples, heaven above heaven, and shrine within shrine. In complexness even the Revelator's apocalyptic vision of the City of God does not approach it. Imagine the indignant astonishment of an ancient Babylonian on being shown a diagram of the cosmological system now currently ascribed to him.

Section II.—The Babylonian Earth.

Assyriologists are agreed that the fundamental form of Babylonian temples was that of a staged pyramid on a quadrangular base. They are agreed that this form was intended to represent in a symbolical miniature the vast mountain, Kharsag-kurkura, on which men and the gods most closely related to men were believed to have been created. They are further agreed that as heaven is seven-storied, so earth, E-kur, the "mountain-home," "mountain-abode," or literally "mountain-house" of men and of all those gods whose home is the earth, is seven-staged, the lowest of the seven being diked about by the four seas and the uppermost being in exclusive

possession of the gods. Considering the fact that in the cosmology of the ancient Egyptians, Persians, Indians and Chinese we find the same strange notion that, while the terrestrial horizon is everywhere circular, the earth is nevertheless four-square, I was recently, after years of mental resistance, brought to the full conviction that the seven-staged pryamid was the form under which the Babylonians and even their Sumerian predecessors conceived of the earth considered as the abode of living men. That which enabled me to reach this conclusion was the discovery that the E-Kur of our upper world required for its completion a precisely similar but inverted counterpart extending into Ki-gal, the great nether world, and that the puzzling texts with which Jeremias and Jensen have vainly wrestled were at once made clear by the recognition of two E-kurs, an upper and a nether one. This duplication of the world-mountain was first suggested by the all-ruling principle of symmetry and bipolarity in this remarkable cosmos, and as soon as I had drawn the earth-sun-and-moon system with this feature included, a multitude of puzzling cosmological expressions became at once "sun-clear." No reader of this paper can be more surprised at my result than was I. Let me not deprive any who may be interested of the pleasure of constructing for himself my new diagram. The directions he will need to observe are simple.

From a uniformly ruled page cut a portion including just sixteen of the ruled spaces. Make its width such that when the eighth and ninth spaces are folded in a pleat upon each other the paper will be a perfect square.

Fold each of the upper corners down evenly to the middle of the seventh space. Fold them back again and with a pencil drop to the second line perpendiculars from the point where the creases cross the top line, continuing the process from line to line downwards until the seven-staged pyramid is formed. Rotate the paper one hundred and eighty degrees and produce the second corresponding pyramid. Fill the vacant eighth and ninth spaces with the fine zigzag lines that in ancient Chaldæan and Egyptian idiographs represented water. After

pasting the paper in the centre of a large leaf, place one point of a pair of dividers in the centre of the waters and strike two circles, the one tangent to the top of the topmost stage of the pyramid, the second tangent to the top of the second. From each point where the outer circle cuts the sixth line from the top, draw a dotted elliptical curve dipping down in the middle to the seventh line; continue it upward on its return into itself on both sides until the enclosed pyramid would hide it from view. The diagram is now complete, except that a few letters will facilitate its explanation. Write "A" above and "B" below the greater circle; also "C" at the left and "D" at the right. Write "E" just below the top of the small circle, and "F" just above it at the bottom; then "G" at the left and "H" at the right. Between the dotted lines on the left of the pyramid write "I," and between them on the right, "J." In the waters, right and left, write "KK."

The interpretation is by this time plain. The pyramid "E" is the upper E-kur, *i. e.*, the world of living men; "F," the lower E-kur, *i. e.*, the under-world. "KK" is one of the four seas separating the two E-kurs, and serving each as a world-dike. "I" and "J" is the daily round of the sun-god at the time of the summer solstice, or the daily round of his disc-bearing attendants Malik and Buene, in case he is taking a siesta with his wife Malkatu, or is paying to the superior gods a visit of ceremony. A similar dotted ellipse near the equatorial regions of the smaller circle, and wholly within it, would show the average path of the moon-god. The circle "ABCD" is the solstitial colure of the sphere of the sun-god, or its equivalent great circle. "A" marks a most interesting point of which more will be said in another paper.

The human tenants of the upper E-kur reside in lands near one of "the four seas." They are, therefore, at the foot of the seven-staged pyramid. As the top stages are in possession of more spiritual beings and Utu's dazzling throne is at the top, we can easily see how the god of heaven appearing to the dreaming Jacob should seem to stand at the top of a ladder-like-ascent from earth to heaven. In his Semitic world-view

there ever stand between him and the Most High precisely these pyramidal stages,

'The world's great altar-stairs that slope through darkness up to God."

Again, as the lowest of these E-kur stages is peopled by beings resembling the fairies and trolls of our folklore, and the others by orders of beings higher and ever higher in nature in ascending series, it is not strange that in this marvelously and incalculably symmetrical cosmos we find the seven stages mentally pictured at seven horizontal and quadrangular heavens, supplementing and at the same time contrasting with the higher spherical seven heavens of the gods. The confusion of the two orders, the earthly and the astral, by writers or redactors who were ignorant of the original system has given us the unintelligible and chaotic enumerations and descriptions of seven heavens in such writings as "The Ascension of Isaiah," "The Book of Enoch," "The Book of the Secrets of Enoch," etc. In general it is correct to say that all cosmological expressions in Rabbinical literature present simply the debris of a no longer understood world-concept, the sublimely beautiful universe of the oldest traceable men.*

The lowest E-kur corresponds, of course, to the upper. In place of seven horizontal quadrangular heavens we have here seven horizontal quadrangular hells. And as the highest of the seven heavens is the brightest in the universe, that of the sun, so the undermost of these hells is the hottest in the universe, that of the sun. Moreover, in descending from hell to hell in due succession one passes seven gates that thus match the far lower seven of the astral under-world,—the seven passed by Ishtar in her descent to Nin-ki-gal. In the mythi-

*In closing his article on the "Book of the Secrets of Enoch" in Hasting's Dictionary of the Bible, the Rev. R. H. Charles, translator of the work from the Slavonian, remarks: "From this book it is clear that a feature impossible in modern conceptions of heaven shows itself from time to time in pre-Christian and also in early Christian conceptions, that is, the belief in the presence of evil, or in the possibility of its appearance in the heavens." As all creatures in all the *horizontal* heavens, at least below the sphere of Nannar, were imperfect, and were still in some stage of growth, and were living in a realm wherein temptation and trial, cold and heat, darkness and light, were still found, the fact referred to is precisely what should be expected.

cal story of the descent of Nergal with his earth-born companions, we read, precisely as we should anticipate from his starting point, that he has to pass both series, or fourteen gates in all.† Like many another text that at first seemed a stumbling block, this respecting the fourteen gates proves a striking confirmation of the here presented reconstruction of the underworld.

In the former section, before my first diagram was described, it was intimated that a slight modification would later be noted. The same modification is necessary in the second diagram. For the sake of greater simplicity and ease of construction I made the height of all the pyramid-stages uniform, also the interval between the heavens were all uniform, except that the one between the heavens of Utu and Tutu, and the one between the heavens of Ashur and Anu were made multiples of the uniform unit. This does not correspond with the thought of the Babylonians. They thought of the planetary heavens as farther and farther apart the higher they rose; and in this they anticipated modern science. Whether the intervals given by Plato in his account of the Music of the Spheres correspond to those taught by the ancient Babylonian astronomers is not known.

Finally, it should be particularly noted and constantly borne in mind that in both concepts, that of the heavens and that of the earth, zenith and Arctic pole were originally identical. The axis of the earth was perpendicular in position and all the heavenly bodies moved in horizontal planes about it. Even Prof. Maspero was so impressed by the evidence of this that in a foot-note to page 544 of his "Dawn of Civilization," he used this for him remarkable language: "The general resemblance of their theory of the universe to the Egyptian theory leads me to believe that they (the early Chaldæans) no less than the Egyptians, for a long time believed that the sun and moon revolved around the earth in a horizontal plane."

The foregoing interpretation of ancient Caldæan cosmology is submitted to the judgment of scholars, especially to experts

†Jastrow, 584.

in cuneiform literature, in the confident belief that it will be found distinctly illuminating, not only in every field of Semitic mythology, but also in the study of the mythologies of several other ancient peoples, who, in one measure or another, received intellectual stimulus from pre-historic Chaldæan culture.

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"Apollo Ressef"* and "Apollo Alasiotas."

To the Editor of Biblia:

DEAR SIR:—In an address to the Anthropological Society of Berlin, published in the "Philologische Wochenschrift," for April 22, 1899, Herr Max Ohnefalsch-Richter when speaking of "The Mykænean Period in Cyprus" referred to a bilingual inscription from Frangissa in that island, which speaks of Apollo Ressef as Apollo Alasiotas.

Because of the provenance of this text Herr Richter sought to prove that the Alasia of the Tel-el-Amarna tablets and of the Egyptian monuments was in Cyprus a suggestion previously made by other scholars. But we now know from the papyrus published by Mr. Golenschef in "Recueil de Travaux," Vol. XXI, which describes the coasting voyage of an Egyptian official along the Syrian shore, that Alasia was most certainly upon the Syrian mainland.

We are, therefore, compelled to conclude that "Apollo Alasiotas" either meant the deity's title as a Syrian God, as undoubtedly "Apollo Ressef" did; or else that the Alasia in Cyprus was a duplicate of the Alasia of Syria.

Now in an inscription from Narnaka, in Cyprus, we have a text speaking of a Cypriote as "Lord of Carmel," and upon the bronze bowl fragments from Cyprus published in the "Corpus Inscriptionem Semiticarum" we read of a "Baal Lebanon." Again upon the Astarte temple inscription discovered at

* For Apollo Ressef see Lenormant, "The Origins of History," in the supplement "The Second Cosmogony of Philo of Byblos."

Carthage in 1897, to be found in the "Revue d'Assyriologie," we have an African Lebanon. Also a Punic inscription mentions an African Karnaim.†

Therefore, it *is* possible there was a Cypriote Alasia, duplicate of that in Syria, but for my own part I think "Apollo Alasiotas" refers to the god as deity of Syrian Alasia, as does "Baal Lebanon" of the bronze cup apparently to the Syrian Lebanon, because its owner says he was "servant of Hiram, King of the Sidonians." Apollo also has the title of Mikal in the Frangissa text, probably meaning Amyclea in Laconia, and not a Cypriote site. Even, however, if there was a Cypriote Alasia, that is not the Alasia of the Tel-el-Amarna and the Egyptian texts.

With regard to the Alasiotic Apollo, it is almost certain that as he is identified with Ressef (Reseph) he is a personification of the Syrian deity, Shalman; who is counterpart of the Hittite God whose name probably was pronounced Sharmana.

For the iconographic representations of this deity Dr. Hayes Ward's monograph upon "Hittite Gods in Hittite Art" is the best guide. He clearly demonstrates the similarity of the God so frequently delineated upon Hittite cylinders with the figures of the Egyptian "Reseph" with an arm uplifted behind him grasping a weapon held parallel with the ground at about the level of the helmet.

The suggestion that this Ressef is an Egyptian title for the Syrian Shalman is derived from the remarkable relief stela at Aberdeen described by F. L. Griffith in Proceedings of the Society of Biblical Archæology, 1900, p. 271, and by Spiegelberg in "Zeitschrift Assyriologie," 1898, 120, which reads, according to Max Muller, Réspu Shalman, and to Spiegelberg Reshep Sharmana, RSHPH SHRLMN: an inscription that will perhaps lead to the certain development of the name attached to Hittite figures of this deity identical with Ressef.

That Apollo as a name for Shalman should occur in a Cypriote Phœnician text is natural because of the popularity of

†For Karnaim see J Toutain in "Mélanges d'Archéologie et d'Histoire," XII p. 3-134.

Shalman among the Semitic peoples. M. Clermont Ganneau in his "Recueil d' Archeologié Orientale," III, part 1, quotes the expression "to his Lord Shalman" from the Ab Miskar inscription; also in Etudes Archeologié, II, p. 36 and 48, he connects the God with the Selamanes of the Shekh Baraket inscription.* A cuneiform text at St. Petersburg upon a gem reads Salim-mu, :'God of Peace," (Title of Tammuz).

Apollo himself may be a Semitic deity title from Ablu "son of heaven," for the earliest epigraphic form of Apollo is "Aplu" in a Thessalian inscription *en to ieron toi aplounos toi kerdoioi* also *Aplouni Kerdoion Sousipotros . . . . . ouetheike* (*southeike*) and *Aplouni Tempeita* see Cauer "*Delect Inscript Graec*" No. 420.

We thus arrive at the identity of Reseph with Shalman by two roads, by the Egypt-Syrian monument at Aberdeen, and the Cyprio Phœnician text in Cyprus.

Joseph Offord, M. S. B. A. and Member of Japan Society.

The British School at Athens.

Sir Richard Jebb, M. P., presided at the annual meeting of subscribers to the British School at Athens, which was held at the rooms of the Society of Antiquaries, Burlington-house, London, October 24. There were present among others, Mr. F. E. Thompson, Mr. Penrose, Professor Reid, Dr. Leaf, Professor Percy Gardner, Mr. A. B. Whateley, Mr. George Macmillan, Professor Ernest Gardner, Mr. Bosanquet, Mr. Hogarth, Mr. Arthur Smith, and Mr. R. J. G. Mayor (acting hon. secretary).

Mr. Mayor read the report of the managing committee, which stated that within the last few months the King, who as Prince of Wales had from the first taken a warm interest in the British School at Athens, and given it his hearty support, had been graciously pleased to signify his continued desire for its welfare, by becoming its patron. The work of the school,

*For best reading of this text see the American Journal of Archaeology 1900, page 434.

both on its teaching and on its exploring sides, had been energetically carried out during the past session under the newly appointed director, Mr. Carr Bosanquet. The number of students in residence was five, as compared with six in the previous session. Mr. Marshall, who reached Greece in November, spent December and January in the museums at Athens and at Candia, working out a comparison of the Mycenæan remains from Crete and the mainland. In the course of this study he made most successful restorations of the unpublished vases from the Vapheio tomb and of some vases from a newly-found grave at Mycenæ, which were entrusted to him for this purpose by Dr. Tsountas. Subsequently he travelled for some weeks in Eastern Crete and took part in the school excavations at Præsos during May, June and July. Mr. Hopkinson, who reached Greece at the beginning of December, spent most of his time in work upon the vase collections in the Athenian museums, devoting particular attention to the unpublished fragments from the Acropolis excavations. He also spent three weeks in Crete, partly at the museum in Candia and partly in the neighborhood of Knossos, visited sites on the western coast of Asia Minor, and worked for a fortnight at Mykonos on the unpublished vase fragments from the excavations in Anti-Delos. Since his return to England Mr. Hopkinson had been appointed to the post of lecturer on Greek in the University of Birmingham. The new director, Mr. Bosanquet, reached Athens at the end of October and returned to England at the end of August, thus residing altogether ten months in Greece, of which about six months were spent at Athens and about four in Crete. Mr. Bosanquet has marked the beginning of his term of office by submitting to the committee some valuable suggestions for the guidance of students at the school, which would, it was hoped, help to increase its usefulness as a teaching institution. Excavations were undertaken this year by the school at Præsos, situated on the central plateau of Crete, and at Petras on the coast a few miles to the north. The work was conducted by the director with the assistance of Mr. Marshall and Mr. Wells. Præsos was in his-

toric times the chief centre of the Eteocretans, who represented the most primitive element in the population of ancient Crete, and it was therefore hoped that the excavations here might bring to light traces of civilization of the Mycenæan epoch, together with inscriptions in the non-Hellenic and presumably Eteocretan language, of which one specimen had previously been found in this neighbourhood. The first hope was not fulfilled, for on the site of Præsos itself only one product of Mycenæan art was discovered, a gem found embedded in the mortar of a late Greek house, into which it must have been accidentally brought with the earth from some neighbouring tomb when the house was built. About a mile away, however, a large house of late Mycenæan work was discovered in a valley near a spring, and somewhat nearer the city were found two tombs of the same period, one a square chamber with a dromos, and the other a well-built beehive tomb. In the same neighbourhood a number of later tombs were opened, ranging from the Geometric period to the fourth century, and containing a large quantity of vases of various periods. Phæsos itself appears from the remains discovered to have been an important place from the eighth or seventh century downwards. The most interesting objects were brought to light in a *temenos* on the top of a crag near the town. Here Mr. Bosanquet was fortunate enough to discover an inscription 17 lines long in the non-Hellenic language referred to above and written in Greek characters of the fifth century, B. C. In the same place were found a series of votive offerings in bronze and terra cotta. The terra cottas, which range from the sixth to the fourth century, reveal the existence of a vigorous native school of art, and include the upper part of a fine archaic statue of a young god, half life-size, and a well-preserved head with fragments of the body of a couchant lion. The remains of three other sanctuaries were also investigated. On a saddle below the Acropolis was discovered a large and solidly-constructed building of late Greek workmanship, with a front 75 feet long, which may, it is suggested, have been an "Andreion" of the kind in which the Cretan citizens met for common

meals. The excavations at Petras on the sea coast brought to light considerable quantities of pottery of the Mycenæan period. The site appears, however, to have been systematically turned over and terraced by its owners a few years ago, and it was therefore not thought worth while to undertake here work on a large scale. Accounts of the discoveries at Præsos and Petras will be published in the forthcoming number of the annual. In the course of the past spring, Mr. Loring, the hon. secretary of the school, returned from South Africa and for a time resumed his old post. But on receiving the offer of a commission in the Scottish Horse, he decided to go back to the seat of war. Mr. Loring was severely wounded in the right arm and leg in the attack on Colonel Kekewich's column last month. As the wounds, however, were not classed as dangerous, and Lieutenant Loring was among those who are described as doing well, the committee thought it probable, in the absence of detailed information, that the school might ultimately be the gainers by his earlier return to England. In this hope they renominated Mr. Loring as hon. secretary, and also nominated Mr. Mayor as acting hon. secretary until Mr. Loring's return.

Sir R. Jebb, in moving the adoption of the report, said that the British School at Athens was continuing to fulfil the purposes for which it was founded. It was intended to be a permanent station at Athens from which exploration in Hellenic lands might be conducted. It was to be, at the same time, a centre of regular training for students of Hellenic antiquity. And, lastly, though this function was necessarily less definite, it was to serve as a sort of archæological consulate for cultivated British visitors to Greece, a place where they could obtain advice and guidance as to the disposal of their time. The year which ended last summer was the 15th during which the school had performed this three-fold office. The school had gained an honorable position among the other institutions at Athens, representing various nationalities, which were engaged in the same pursuits, and its relations with them, from the first, had been of the most cordial charac-

ter. Owing to the lack of general public interest in the matter, the school had had in the past to contend with financial difficulties, which only the aid of Oxford and Cambridge, and the liberality of some private friends, enabled it to surmount. The recent Government grant to the school had been a much-needed and well-deserved assistance; and was especially to be welcomed as a recognition of the fact that it was a public service to maintain the position of England in this field of scientific research, a field which engaged the energies of all the most highly civilized nations. During the past year the school had been doing its part in the latest researches. The center on which the attention of classical archæologists had lately been focussed was, without question, Crete. England had been represented there by two agencies—that of the Cretan Exploration Fund, and that of the British School at Athens. The work of the British School in exploring Præsus, on the central plateau of Eastern Crete, was carried on by the director, Mr. Bosanquet, with Mr. Marshall and Mr. Wells. It had had some positive results of great interest—chief among which must be placed the discovery of a second inscription in an unknown language, presumably that spoken by the old Eteocretan inhabitants, but written in Greek characters of the fifth century. While Crete had been the chief centre of interest, the year had not been barren of archæological events in other parts of Hellas which were of interest for members and supporters of the British School. One, at least, of them deserved special mention. Professor Furtwängler had made a fresh examination of the temple in Aegina, and had ascertained that it was dedicated, not to any of the greater divinities, but to a local goddess called Aphaia. The dedicatory inscription had been found, and ran thus:—" . . . being priest," the name was mutilated, "the house was made for Aphaia; the altar and the ivory image were added; and the wall was made around it." The temple was dedicated soon after 490 B. C., replacing an older Doric temple of the sixth century. Attention might now be called to an old conjecture that in Herodotus, III., 59, where a temple in Aegina was

mentioned, the name of Aphaia should be read instead of that of Athena. There was no abatement, but rather an increase, in the activity with which Hellenic sites were being explored by the co-operation of various countries. The British School aimed at advancing knowledge. It also aimed at educating young archæologists. The school at Athens and the recently opened school at Rome offered the best facilities available to our countrymen for a practical training in archæological work. But they would all be of one mind in desiring that the educational work should be carried on without detriment to the energies of the school as an agency for exploration and for the advancement of knowledge. It would be of great advantage to the Director if he could command the services of another advanced archæologist—or of more than one such colleague—to assist in conducting excavations and in editing results the for publication. They wanted something in the nature of an archæological fellowship in connection with the school, to be tenable for a certain term of years. The appointment to such fellowship might rest with the managing committee in consultation with the Director of the school for the time being. In selecting among candidates a preference might be reserved to former students of the school who could produce evidence of good work; but candidature should not be restricted to such students. Such a fellowship would be an object to which a student of the school might look forward as a possible opportunity of more advanced work. It would be a step towards organizing a career for a man who possessed a genuine gift and love for such pursuits. It would also be a legitimate development of the school, bringing it nearer to the idea of a college of archæology at Athens. The French School of Athens actually possessed much of that character. He threw out the suggestion rather as something that they might do well to keep in view than as a proposal which there was any immediate prospect of realizing. They might have to wait; but the fulfilment might be reached some day, possibly sooner than they could now foresee.

Geology of Egypt.

We learn that discoveries of Eocene mammals of considerable scientific importance have been made in the Fayûm as the result of a collecting expedition organized by Captain Lyons, Director-General of the Egyptian Geological Survey. At the request of Captain Lyons leave was granted by the authorities of the British Museum to Dr. C. W. Andrews of the Department of Geology, who happened to be in Cairo at the time, to go on this expedition in company with Mr. Beadnall, a member of the staff of the Egyptian Geological Survey, who has surveyed and mapped the region of the Fayûm. In examining the escarpments of the Upper Eocene and Oligocene age southward the two explorers discovered a very rich deposit from which they obtained an extensive collection of fossil remains. The specimens were found along about thirty miles of the escarpment at various levels, and although in many cases the bones were much cracked and broken by the extremes of temperatures to which they have been subjected, they arrived in very fair condition at the Natural History Museum at South Kensington, where the collection has been sent in order to be worked out and described by Dr. Andrews. The more notable of the finds are a large linotherium-like animal, generically distinct from any known form; a mastodon-like animal, also new; the vertebral column of a gigantic lizard, remains of tortoises, and numerous bones of eotherium, an aquatic vegetable-feeding mammal belonging to the Order Sirenia, and very distinct from the Cetacea.

All the specimens were obtained from beds of Upper Eocene, or in some cases from Lower Oligocene age, while the earliest Proboscidean previously known is from the Lower Miocene. The greatest scientific interest centers round the two first mentioned specimens, which Dr. Andrews believes are probably remains of the dinotherium, the mastodon, and the elephant of the present day. These three forms, representing the Proboscidea (elephants), extend from the Miocene epoch to the present time, and are of nearly world-wide distri-

bution, save on the island continents of Australia and New Guinea, and it is worthy of note that, though they form a well marked sub-order, distinct from other types of hoofed animals, their direct ancestry has up to the time of Dr. Andrews' discovery and determination of his Fayûm specimens been unknown to palæonthologists.

In his preliminary description of the specimens, which appears in the Geological Magazine, Dr. Andrews draws attention to the importance of further investigation of the Tertiary deposits of the Libyan Desert as likely to throw great light on many obscure questions of geographical distribution by the probable discovery of many species, for it is certain that in the present collection there is represented only a very small fraction of the species which existed. Another point of importance is that the fauna described by Dr. Andrews differs entirely from that found in deposits of the same age in Europe, and points to the existence of a large land area to the south which had long been isolated. One long-standing problem—the place of origin of the Proboscidea—may perhaps be regarded as solved by these discoveries. Probably it was not till a later period when the dinotherium, the mastodon, and the elephant had been evolved, and when Africa and the land to the north were joined by land communication, that these animals found their way over an area extending from England, France, Germany, Switzerland, Italy, Greece, Samos, Persia, Armenia, India, and Ava to North and South America, in all of which localities remains of mastodons and elephants occur.

We reprint with permission of Dr. Warren, and the editor of the Journal of the American Oriental Society, Dr. Warren's interesting contribution to the *Journal* on "Babylonian and Pre-Babylonian Cosmology." We think that cuneiform scholars will accept Dr. Warren's interpretation as correct, and that he has discovered the origin of the Pythagorean system, as well as the orthodox Cosmological system of the Babylonians.

Palestine Exploration Fund.

We have now full information as to the lack of water at Jerusalem and the proposed remedies. The deficiency in the rainfall in Palestine last winter led to such a serious scarcity of water at Jerusalem, that the municipality of the city appealed to the Sultan for assistance. His Imperial Majesty at once ordered that £T6,000 should be set apart from the revenues of the "Evkaf" to meet the cost of bringing water in iron pipes to Jerusalem from the "Sealed Fountain" near Solomon's Pools. The work has been placed in the hands of M. Franghia, a Greek engineer, who has ordered, through a German merchant in the city, 20,000 mètres of pipe from Belgium. It is impossible to say when the work will be completed, but in any case the water will only be brought to the Harâm esh-Sherîf, and the lower part of the town, and, though good in quality, it will be insufficient in quantity.

Meantime, to alleviate the distress amongst the poor, the municipality have made a contract with the Railway Company to bring water in tanks from "Philip's Fountain," or from the spring at Welejeh. Instead, however, of building a reservoir close to the station and fitting it with half a dozen brass taps, they have built a small cistern by the side of the road near the lower pool, Birket es-Sultan. The water is conducted from the tank wagons at the station to the cistern by a garden hose and is then pumped up again and sold to the poor for one-third piastre the skin. This has been a great boon to the poor.

Another way in which water was obtained temporarily was to bring it in skins, laid on donkeys, from the springs at Lifto, Ain Karim, El Bireh, and others. Travelers will remember the water running to waste at El Bireh, the ancient Beeroth. A friend writes that unusual activity was shown in laying the water pipes and that interesting discoveries were made which are not yet fully described.

The archæological treasures of the Hauran have led many travelers to cross the Jordan, and the last *Quarterly* has accounts from Professor George Adam Smith and Dr. James B.

Nies. The former found a monument to Seti I. It is a record of one of the Egyptian invasions of Palestine. The stone is black basalt and is let into a mud wall. It is to be hoped that it can be put in a safer place. A Greek inscription in honor of Titus was also found, cut on the front of an altar.

M. Clermont Ganneau continues his valuable notes on inscriptions, especially on a Hebrew mosaic at Kefr Kenna, which is probably the place of the water made wine. He thinks the inscription to be about as old as our era, and to express a prayer, or possibly an epitaph referring to one Joseph and his sons. It may have been originally a stone placed in a synagogue, of which there were very many in Galilee.

I had found in the Harvard Semitic Museum a stone broken on all sides, but covered with well-made letters which seemed to be old French, and, after some study, had come to the conclusion that it is the tombstone of a crusader. M. Ganneau has kindly come to my aid and has corrected the reading of one word. Although the name is gone, he knows of a stone so like this that he suggests that the crusader died and was buried at Acre. As the inscription is made out it tells of some one who "passed out in the year of the incarnation of our Lord, 1251, in the middle of July." This was some sixty years after the crusaders had been driven from Jerusalem by Saladin.

The discussion of the site of Calvary is still kept up, but to very little profit. All that is now known has been gone over again and again, and I am fully persuaded that no final decision can be made until something more is learned, either by excavation or the discovery of written evidence not yet in view.

It is good news that Mr. Macallister, having completed the new book on the excavations in southern Judea, has gone to Palestine to be ready to begin work under the new firman. If there be any further delay he will use his time with profit to us all.

Many are going out to Palestine this winter, and this is as it should be. One can sail from either Boston or New York and can spend as long a time in the land as desired without additional expense for return passage if the same line of steam-

ships is used as in going out. One can leave this country in February and return in May with a very fair knowledge of the land, a knowledge equivalent to the study of many volumes. The agents of the Fund in Jerusalem are always glad to see visitors and generally provide lectures of much value during the tourist season. Professor H. G. Mitchell, director for the year of the American School, will also be glad to be of assistance to all. It is expected that special students will be admitted to the work of the School, and a stay of even a few weeks would do one much good as regards historical, geographical and linguistic studies, although, of course, the full term will be necessary to those who intend to become teachers of Palestinian lore.

There is a steady demand for the collotype print of the Relief Map. It is so perfect a copy that, with its colorings, it is more satisfactory than the cheaper and less accurate relief maps which are generally merely pressed from some paper material which gives only dull outlines. The collotype is mailed for fifty cents.

THEODORE F. WRIGHT,
Hon. Sec'y for U. S.
42 Quincy St., Cambridge, Mass.

HASKELL MUSEUM of the University of Chicago, which already has a rare collection of prehistoric relics, is to be enriched within the next month by a large collection of relics from the ancient royal tombs at Abydos, Egypt. This collection is of unusual value, as it contains objects which are 1,000 years older than any ever before brought to this country.

There is one object in particular in the collection over the possession of which the university officials feel especial pride. It is a solid gold bar, weighing 216 grains, upon which the word "Menes" is carved in raised hieroglyphics. It was found in one of the royal tombs by Dr. Petrie.

This gold bar is the oldest piece of inscribed jewelry in the world, besides being proof that a king of the name of Menes once lived.

Subscriptions to the Egypt Exploration Fund, the Archæological Survey Fund and the Græco-Roman Branch.

To the Editor:

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59 Temple Street, Boston.

On a Mummy Bead.

'Twas worn by the King of Egypt,
By his Queen and by his Priest,
'Twas buried with his people,
From the noblest to the least.

It was made of precious stones,
Of glass or of faience,
Sometimes of mere paste and glaze,
A hollow and sad pretence.

'Twas many shapes and sizes ;
'Twas various colors too,
Sometimes white and sometimes red,
But generally 'twas blue.

It sometimes formed a network,
Laid on the mummy's breast,
With the scarabeus in it,
And the four gods of the west.

Its value to the learned,
At the present day's as great
As it was to the Egyptian,
For it gives to him the date

Both of temple and of tomb,
And of their builder too ;
Sometimes it even gives his name
As Senmut of Hatasu.

The builder of the Temple
Where Egypt's greatest Queen
Worshipped the goddess Hathor,
And kept her memory green.

To ordinary mortals,
From superstition freed,
It's beauty is its value,
'Tis only a mummy bead.

London. EMILY PATERSON.

Book Reviews.

THE BOOK OF THE DEAD : An English Translation of the Chapters, Hymns, etc., of the Theban Recension, with Introduction, Notes, etc., by E. A. Wallis Budge, M. A., etc., Keeper of the Egyptian and Assyrian Antiquities in the British Museum.

To all students of Egyptology, the great collection of religious texts which is known to us as "The Book of the Dead,"

has proved of absorbing interest. These texts, for a period of some 5000 years, were engraved, sculptured, painted or written, on the walls of tombs or pyramids, or on the outside or inside of sarcophagi or coffins, and were written on linen or papyri, and placed in the coffin of the deceased.

These religious texts are really a collection containing prayers, exorcisms, secret names, words, and mystical writings, based on ancient Egyptian religious ideas and philosophy, mythology, mysticism, laws and morals. They assume the reader's thorough knowledge of the myths and legends, but to us the Egyptian mythology will no doubt always remain obscure, for no one has yet discovered the inner significance and origin of the Egyptian religion.

To the Ancient Egyptians these religious texts were of vital importance, for not only are all the different systems of thought which grew out of Egyptian religious belief in the course of centuries to be found together in the texts, the object of them all was to benefit the deceased. "They were intended to give him the power to have and to enjoy life everlasting, to give him everything which he required in the life beyond the grave, to insure his victory over his foes, to procure for him the power of going whithersoever he pleased and when and how he pleased, to preserve the mummy intact, and finally to enable his soul to enter into the bark of Ra or into whatever abode of the blessed had been conceived by him." As Dr. Budge says, the pious Egyptian, whether king or ploughman, queen or maidservant, lived with the teaching of the Book of the Dead before his eyes, and he was buried according to its directions, and he based his hopes of everlasting life and happiness upon the efficacy of its hymns and prayers, and words of power. By him its chapters were not regarded as materials for grammatical exercises, but as all-powerful guides along the road which, passing through death and the grave, led into the realms of light and life, and into the presence of the divine being Osiris, the conqueror of death, who made men and women "to be born again."

Although there are many thousands of the texts preserved

on papyri, we have no full, perfect, and complete copy, containing all of the Books, or so-called Chapters of the Book of the Dead, and those which we do possess are very faulty or corrupt in some part. It is a very curious fact that, out of the many manuscripts which are extant, no two contain exactly the same chapters or follow exactly the same arrangement. The papyrus of Turin, the fac-simile of which was published by Lepsius, contains 165 chapters, but a very considerable number of chapters which are found in other manuscripts are not included in it. This papyrus was translated by M. Paul Pierret into French in 1882, with additions from the papyri in the Louvre. This was translated into English with the author's permission, by Dr. Davis, and published in New York in 1894.

In 1874 a critical and complete edition of the Book of the Dead was published by M. Edouard Naville. He confined himself to the Theban period of the New Empire, from the XVIIIth to the XXth dynasty. This was a methodical collection of the documents necessary to enable one, who should afterwards undertake it, to prepare a critical edition. It was from this text that Sir P. LePage Renouf published an English translation with a commentary.

Since Naville's edition appeared several very important papyri of the Book of the Dead have been discovered, and it is now possible to add considerably to the number of the Chapters of the Theban Recension which he published. Thus the Papyrus of Ani supplies us with introductions to Chapters XVIII and CXXV, and hymns to Ra and Osiris, and texts referring to the Judgment Scene, and all of these are new; and there is also a complete version of Chapter CLXXV. From the Papyrus of Nu, which is the oldest of the illuminated papyri known, we have some twenty Chapters of the Theban Recension, which were unknown until 1897, and several which have, up to the present, been only known to exist in single manuscripts. Dr. Budge has availed himself of these papyri, and as a result translations of about one hundred and sixty chapters, not including different versions, hymns, and rubrics,

are given in the present edition. Translation of sixteen Chapters of the Saïte Recension have also been added, both because they form good specimens of the religious compositions of the later period of Egyptian history, and illustrates some curious beliefs, and because, having adopted the numbering of the Chapters employed by Lepsius, they were needed to make the numbering of the Chapters in this edition consecutive.

This translation of Dr. Budge speaks highly for English scholarship in Egyptology. The translation has been made as literal as possible, and introductory chapters are added on the literary history of the Book of the Dead, on the doctrines of Osiris, and on the Judgment and Resurrection, and on the Object and Contents of the Book of the Dead.

The first edition of Dr. Budge's work contained, besides the translation, the hieroglyphic text, with a vocabulary containing some 35,000 references. The edition before us contains the translations only, and is published in three neat crown 8 vo volumes, with 420 vignettes.

(Chicago. The Open Court Company, 324 Dearborn St., 3 vols., pp. 702. Price, $3.75).

DEBORAH: A Tale of the Times of Judas Maccabæus. By James M. Ludlow. One of the most stirring episodes in Jewish history is that of the family of Jewish patriots who rose to celebrity in the reign of Antiochus Epiphanes, who placed itself at the head of a popular revolt which finally led, after terrible struggles, and many bloody vicissitudes of fortune, to a period of freedom and glory for Israel. In these days of historical romances it is refreshing to read a novel like Deborah, which so well illumines and verifies history. The book gives a clear idea of the social and religious conditions of the times, and represents the historical events with great accuracy, and with an excellent insight into Oriental life. The plot is well sustained, and although the characters of Deborah and Dion, Caleb and Meph are fictitious, the background of the work affords an excellent idea of the stirring times of the Maccabæan period.

(New York and Chicago. Fleming H. Revell Co., 12 mo., pp. 406. Price $1.50).

Archæological Notes.

PROFESSOR HILPRECHT says in the *Sunday School Times* that for several years the directors of the Imperial Museum have seriously considered the question as to the best means necessary to avoid crowding of the collections in Constantinople, and yet to utilize even the duplicates, as far as possible, for the general benefit of the Turkish nation. The thought that a museum should ever engage in selling antiquities was dismissed from the very beginning as contrary to the dignity and vital interests of a great national institute. After much consideration and a thorough discussion of the whole problem, the administration has hit upon a novel and highly commendable plan, by which all the difficulties involved were easily solved, and such antiquities as are not desired in Constantinople will henceforth be disposed of in a satisfactory manner. In accordance with the strong recommendation sent by the Director-General to the Sublime Porte, the Minister of Public Instruction has decided to establish local museums in all the important cities of the empire. In a short time these latter will be richly equipped with the antiquities accidentally found or methodically supplied by the foreign expeditions. They will form centers of attraction to all kinds of visitors, and serve as an excellent means of instructing and educating the mass of the people, of fostering the steadily growing interest in archæological work, and of preserving the numerous ancient monuments scattered throughout the country. How much, also, science will profit from the wise measure, is very evident, for these local museums will tend to keep the excavated antiquities in the neighborhood of the ruins where they were discovered, thus furnishing, according to the manner of similar museums in Greece, a valuable source of information to properly introduced traveling students who may pursue certain lines of investigation in the interior.

The first three local museums to be established in the near future are at Jerusalem, Koniah, and Baghdad. In fact, a beginning of the realization of this new and comprehensive

scheme has already been made in the first-mentioned city, where thousands of Christian and Mohammedan pilgrims from all parts of the world flock together every spring in order to visit the different spots hallowed by so many traditions, and to view the precious remains of biblical times. A nucleus of the new archæological museum in Jerusalem has been formed by the majority of the objects found within the last ten years by the English excavators of the Palestine Exploration Fund at Tell el-Hesy, Jerusalem, Tell es-Sâfi, Tell ej-Judaida, Tell Sandahanna, and elsewhere. These collections, catalogued and arranged by Dr. Bliss, together with a few other antiquities obtained elsewhere, are placed in six large show-cases in a good-sized room of the government school, just inside Herod's Gate, where they are in charge of Ismaïl Bey, the local director of public instruction. As this small museum is conveniently situated for travelers, a regular guardian will soon be appointed, and a catalogue printed, that the collections can be examined by the public. According to a letter of Dr. Bliss to the secretary of the Palestine Exploration Fund the six glass cases contain the following antiquities: Case No. 1, examples of pre-Israelite pottery, including specimens from Tell el-Hesy; case No. 2, a hundred and sixteen examples of Jewish pottery, including a series of the stamped jar-handles; case No. 3, a hundred and eighty-four specimens of Seleucidan ware; case No. 4, marked "Miscellaneous," exhibits samples of terra-cotta figurines, human and animal, and various objects in bronze, iron, stone, and bone; cases Nos. 5 and 6, scarabs, gems, tablets, coins, and glass objects.

Professor E. Halbheer, in the recent number of the American *Journal of Archæology*, describes his researches at Crete. The first was at Erganos, which were the least fragmentary, and represent the most ancient period. In one tomb six bodies were found, five of them lying on the floor of the tomb and one in an ossuary. The skulls were all whole, some of them in excellent condition. Judging from these skulls Professor Sergi draws the inference that in ancient Crete, and the My-

cenæan epoch, a people of the Mediterranean race was dominant. A number of vases and amphorae were found. At Panaghia and Courtes a large number of fragments of early terra-cotta and some bronze implements were found.

Professor Halbheer says that it is more than twenty years since Mr. Minos Calokerinos inaugurated with his trial excavations in the pre-historic palace of Cnossus, the Mycenæan discoveries on the Cretan soil. Almost at the same time some occasional diggings made near Anopolis, in the province of Gediada, brought to light the first Cretan vases [of the Geometric period. From that day the material of both classes—although in limited proportions—has been gradually increasing. New finds from Cnossus, Gortyna, Milatos, Anoja, Pendamodi, and other places, have enabled the Museum of the Syllogos of Candia to gather a series of specimens which have confirmed what was already in the minds of most of the archæologists, and which, later on, the researches of Evans, Mariani, Taranelli, Hazzidaki, and Halbheer have demonstrated—the exceptional importance of Crete in the Mycenæan age. But up to these recent years no step had been made before Professor Halbheer towards the systematic exploration of a necropolis, or of a pre-historic settlement; and every attempt at a regular and complete excavation of the Palace at Cnossus had been frustrated by various reasons, chiefly political.

CONTENTS of *Man*, November:—The Ethnographic Survey of Canada—Ethnological Studies of the Salish of British Columbia, by Chas. Hill-Tout—Dekanawideh: the Law-giver of the Camengahakas, by J. O. Brant-Sero—Note on Mycenæan Chronology, by J. L. Myers—The Oldest Civilization of Greece: Mr. Hall and "H," by A. J. Evans—The Possible Improvement of the Human Breed under the Existing Conditions of Law and Sentiment, by Francis Galton; with Plate—Anthropology and Superstition, by A. Lang—On the Functions of the Maternal Uncle in Torres Strait, by W. H. R. Rivers—On the Functions of the Son-in-Law and Brother-in-Law in Torres Strait, by W. H. R. Rivers.

Says Dr. Evans: "So far as direct connection between Crete and Twelfth Dynasty Egypt is concerned the evidence is as conclusive as can possibly be. I have myself put together a table of Twelfth Dynasty scarab designs and their contemporary copies on Cretan seal-stones, which has been generally accepted as carrying conviction. The argument so freely used, that scarabs themselves prove nothing as they may be later importations, is here beside the mark, for men do not imitate the past but the contemporary art of their neighbors. The spiral system—unknown to the earlier, neolithic population of the island—now appears in a fully developed form taken over, like the stone vases with which it is associated, from Twelfth Dynasty originals. The beautiful pre-Mycenæan painted pottery of Crete finds its way at the same time to Egypt. The evidence of direct relations between Crete and the Nile Valley at this time is overwhelming."

In an article entitled "Freshest Light from the Ancient Monuments," by Prof. Sayce, in the *Homiletic Review* for November, the writer says: Abraham, or Abram, it must be remembered, was a Babylonian. His very name is found in a contract dated in the reign of the grandfather of his contemporary Amraphel, where it is given as the name of the father of an "Amorite" of Canaan. He was born at Ur of the Chaldees, now Muqayyar, on the western bank of the Euphrates, where native Babylonians and Semites from Arabia and the West met and traded together. It had furnished Babylonia with more than one dynasty of kings; one of them, indeed, had immediately preceded that under which Abraham was born, and among the records its kings have left us are references to the campaigns they have carried on in the mountains of Palestine.

Palestine, in fact, in the Abrahamic age, was a more or less submissive dependency of Babylonia. In his westward migration, therefore, the Hebrew patriarch was merely passing from one part of the Babylonian empire to another. Harran, his resting-place on the way, had been founded by Babylonian

princes, its name was of Babylonian origin, and its temple of the moon-god was the sister or daughter of that of the moon-god at Ur. Not only in his birthplace, but at Harran, and in Canaan as well, Abraham was surrounded by the influences of Babylonian culture, by libraries and schools where the clay books of Babylonia were stored and taught. There is no more reason for doubting that he was acquainted with the past history of his country, or that a literary record could have been kept of his own life, than there would be in the case of a British family which emigrates to-day from England to Australia. The Tell-el-Amarna tablets have proved the literary character of the Mosaic age; the latest discoveries in Babylonia have now proved that the Abrahamic age was literary also.

ANCIENT Alexandria, the city in which St. Mark preached the Gospel, is said to have been fifteen miles in circumference, and containing in its most populous days no less than 600,000 inhabitants. Of its streets and theatres, and walls and gates and temples scarcely a vestige remains. One of the famous buildings of Alexandria was the Serapeum, founded by Ptolemy Soter for the reception of the statue of Serapis, a foreign deity whose worship was introduced from Sinope. It stood in that part of the city which had formerly been occupied by Rhacotis, the predecessor of Alexandria, and was embellished with such magnificance that Marcellinus pronounces it unequaled by any building in the world, except the capitol at Rome. It had a splendid library, much pillaged in Roman times, and finally destroyed under Caliph Omar.

The Serapeum was erected on the summit of an artificial mount, raised one hundred steps above the level of the adjacent parts of the city; and the interior cavity was supported by arches, and distributed into vaults and subterraneous apartments. The consecrated buildings were surrounded by a quadrangular portico, and the stately halls were filled with statues and other works of art. After many sanguinary struggles between Pagans and Christians, Theophilus demolished the temple, without any other difficulties than those which he

found in the weight and solidity of the materials; but these obstacles proved so insuperable that he was obliged to leave the foundations, and to content himself with reducing the edifice itself to a heap of rubbish. We now learn that the Ernst Sieglin expedition is likely to establish the main outlines of the history of the Serapeum, and that various topographical investigations have been made with success.

As first fruits of the welcome appointment of Mr. F. Ll. Griffith as reader in Egyptology at Oxford, we have his inaugural lecture on the study of Egyptology (Oxford, Clarendon Press, 1901). It is a lucid statement of the condition and bearings of that study at present, looking at it as a field for serious and prolonged work. Mr. Griffith has already won his spurs as one of the most careful and accurate, perhaps the most careful and accurate, of the English Egyptologists of the new school, and the views which he expresses in this little pamphlet are refreshing in their sanity and modesty.

CONTENTS of the *American Journal of Archæology*, Vol. V No. 3:—Three Cretan Necropoleis; Report on the Researches at Erganos, Panaghia, and Courtes, by F. Halbheer—Notes on the Necropolis of Courtes, by A. Taramelli—The Vases of Erganos and Courtes, by L. Mariani—Notes upon the Skulls of Erganos, by G. Sergi—The *Startus* in the Cretan Inscriptions, by G. De Sanctis—Four Plates. Archæological News, by H. N. Fowler.

THE French are rivalling the English in making the archæological finds of Egypt accessible to Western scholars, as is evidenced once more by the new periodical publication Le Musée Egyptian, "receuil de monuments et de notices sur les fouilles d'Egypte." The special purpose of this journal is to reproduce in the best manner possible the literary and archæological treasures of the Bulaq Museum, in order to furnish added material for scientific study. The first volume, containing forty-two plates, has appeared, containing mostly Egyptian inscriptions and pictures, with fresh data on the life and history of the Egyptians.

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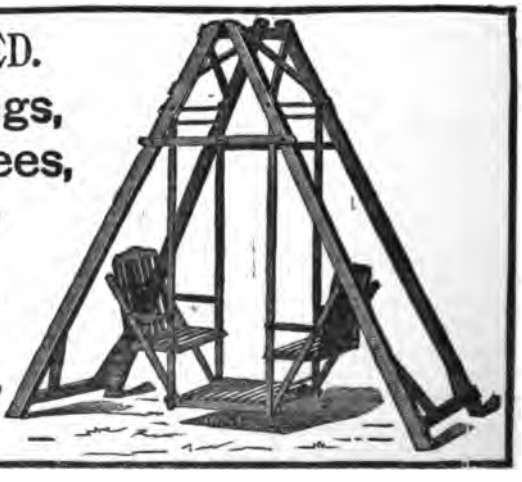

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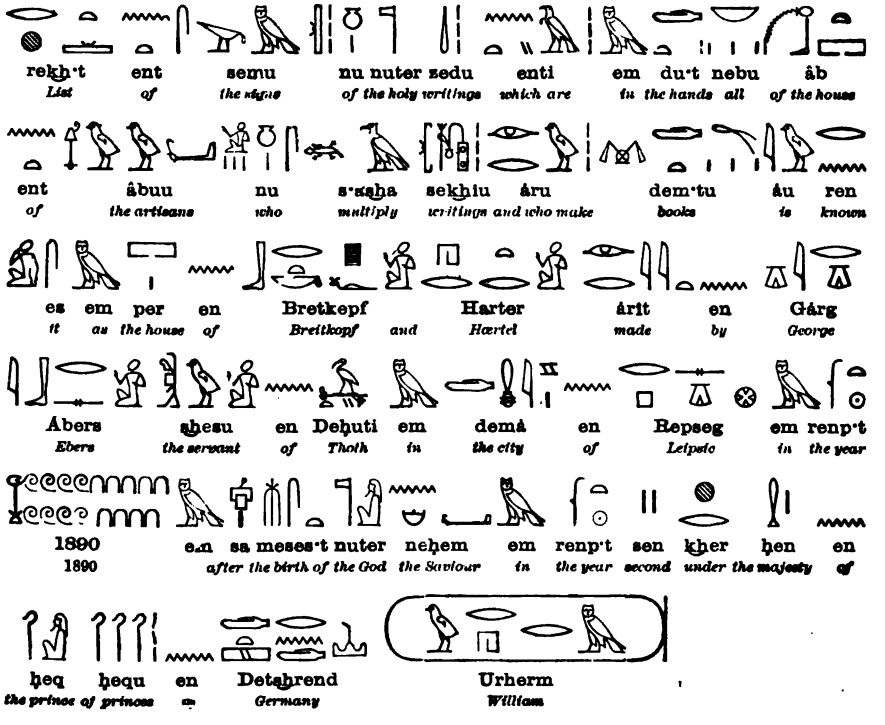

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Address of President Evans.

THE address of Sir John Evans, K. C. B., President of the Egypt Exploration Fund, at the recent annual meeting, covers the work of the past year (ending July 31) most interestingly, and will appear in full in the annual report. From a type-written copy promptly sent to me by Mr. Grueber, the Hon. Treasurer, I glean extracts which will illustrate how closely in touch with every phase of discovery is our President.

Of the work at the site of the royal tombs near Abydos, Sir John remarks:

"By the presence of re-used vases and by the style of the sealings Prof. Petrie has succeeded in placing the tombs of the kings in a fairly trustworthy chronological sequence, and has been able to identify two more kings of the Ist Dynasty, Zer and Zet, with those on Sety's list. The list of Thinite kings before Mena has also been provisionally reconstructed, as well as that of the Kings of the IInd Dynasty. It should be added that two Royal Tombs of the IIIrd Dynasty have also been explored and that Mr. MacIver has found much of pre-dynastic and Ist Dynasty remains at El-Amrah, while Mr. A.

C. Mace has continued his work among XVIIIth Dynasty tombs at Abydos."

A good word is extended to a good work:

"Mr. J. Garstang, working for the Egyptian Research Account, has found in a cemetery of the VIth-VIIth Dynasty some fine alabaster vases, a gold chain and other interesting objects. The share of the spoil which was allowed to come to England was, in accordance with former precedents, exhibited during the month of July at University College, to the authorities of which we are much indebted, and I think that we have also reason to be thankful to the Museum authorities at Cairo for the equitable if not indeed liberal manner in which the produce of our excavations has been divided between them and us."

Cairo naturally, perhaps equitably, takes the first pick of all antiquities now discovered in Egypt and brought to Cairo for selection or distribution. Under the wise administration of Maspero, dlrector-general of the Museum and all excavations, we may expect as liberal donations of the *spolia*, if not always *spolia opima*, as possible. Of the latter, however, the gold bar of Mena sent to Chicago, and the sceptre of Khasekhemni now in Boston, are conspicuous objects. Of the spoils our President remarks:

"Among the objects retained at Cairo are the four remarkable and artistic bracelets of which coloured representations are given in the frontispiece to our volume. Their history is romantic. It would seem as if at a time when the tomb was anciently plundered the mummy of the queen of Zer or Teta the second King of the Ist Dynasty, was broken in pieces and a fragment of the forearm placed by one of the plunderers in a hole in the wall. For more than a thousand years offerings were made at the Osiris shrine into which the tomb had been converted in the days of Amen-hotep III, and thousands of visitors must have passed within a few feet of the fragment but without disturbing it. The Copts destroyed the shrine and the Mission Amélineau cleared the tomb, but still the arm lay untouched, but at last it came under the notice of Prof.

Flinders Petrie's workmen and was brought to him, the bandages carefully removed and the bracelets brought to light. They are probably the earliest examples of female jewelry known, dating back, as they seem to do, to about 4,700 years before Christ. I had the good fortune to be among the first to examine them when I was in Abydos in February last. Among the objects exhibited in London may be mentioned the sceptre and the gold-capped marble vases of Khasekhemui, the seventh and last King of the IInd Dynasty, dating from about 4200 B. C. The sceptre is built up of pierced cylinders of sard placed upon a central core of copper and had originally been at least 28 inches in length."

Sir John, once President of the Society of Antiquaries, has due regard to his own specialties, and we are glad to have him direct attention to "some beautifully chipped arrow-heads, among which occurred a variety new to me—a chisel-ended head being as it were grafted on one acutely pointed, in such a manner that if the end were broken off the remaining portion could be readily fashioned into a pointed arrow-head of the ordinary character."

The new volume, a special publication of the Fund, "Diospolis Parva," is considered at length along antiquarian lines: "In the frontispiece is shown every one of the principal varieties of pottery found in the tombs of the pre-dynastic period, thus exhibiting the chief types of the black-topped, polished-red, fancy forms, cross-lined, incised black, wavy-handled, decorated, rough faced and late classes. In Plate II an attempt is made to arrange these classes in chronological order and to assign to each a position in sequence though not in any scale of years. The whole period is divided by Prof. Petrie into ten decades and the first three of these are left unoccupied to provide room for future discoveries of early date, while the last two decades are left free for the reception of any objects coming nearer to Dynastic times. The same method of arrangement is adopted in Plate III for stone vases, slate palettes, and ivories; and in Plate IV for flint and copper implements, materials of beads, standards of ships and amu-

lets. Such a chronological sequence, even if liable to possible error, is of the highest value, and being founded on so large a series of interments, something like 900 in number, has much claim for being regarded as absolutely trustworthy."

The terms pre-historic and pre-dynastic can be discriminatingly applied—the latter exactly to ante-Mena times. Sir John delivers himself clearly on this point:

"Professor Petrie describes the period of which he treats as the pre-historic period. I, on the other hand, would term it the pre-dynastic, and thus limit it to Egypt and connect it with Dynastic times. To regard a single cemetery in Egypt as representing half the pre-historic period and to devote only three-tenths of the whole period to the days when metal was not known—for copper implements come in at the beginning of the series—seems to me to be absolutely in disaccordance with what we know of the Neolithic period in other parts of the world, and to be entirely out of proportion even when regarded from the Egyptian period of view. The term 'pre-dynastic' gets rid of all these difficulties and will, I hope, be accepted in lieu of pre-historic. I may add that in the introduction to this work the position of Prof. Petrie's 'New Race' between the VIIth and the Xth Dynasties is formally abandoned and the relics that were assigned to that race are recognized as pre-dynastic."

The explorations on behalf of the University of California, especially for recovering papyri, are known to most readers of BIBLIA. Referring to the severe and varied labors of Messrs. Grenfell and Hunt, editors of the Græco-Roman Branch, Sir John says of the time and daylight at their disposal: "The examination and publication of Lord Amherst of Hackney's fine collection was a grave undertaking and the editors are to be congratulated on the completion of their work. When, however, they undertook for Mrs. Hearst of California the editing of the Tebtunis Ptolemaic papyri, the time left at Messrs. Grenfell and Hunt's disposal for the work of the Græco-Roman Branch was fearfully curtailed and but little could be done. It is hoped that an arrangement can be made by which

a copy of this Tebtunis volume will be sent to each subscriber to the Branch in lieu of the ordinary annual volume, or possibly of two, and if the papyri are of the character which I have heard assigned to them, I believe that they will have reason to be satisfied with the arrangement. Mr. Grenfell informs me that the papyri come from the cases of mummies of crocodiles and that many of them are of extremely large size and well preserved. They all belong to the period between B. C. 130 and 80 and are for the internal history of Egypt of great importance. The most remarkable perhaps constitute a series of 46 decrees of Ptolemy Energetes II on a great variety of subjects. Official documents of all kinds are strongly represented, the source of a large proportion of the papyri having apparently been the bureau of the village scribe, who also kept the official archives of the place."

The address is worthy of the honored President, and every way appropriate to the annual meeting of a society whose explorers and editors are recognized as masters of their art in excavation and translation.

WILLIAM COPLEY WINSLOW.

Boston, Dec. 10, 1901.

Roman "Military Diplomas."

READERS of BIBLIA, or of any other journal devoted to old world archæology, are in a position to appreciate the immense increase of historical information which has been derived during recent times, by the discovery, collection and publication of ancient inscriptions.

It has been truthfully said that the history of the Roman republic and empire has to be practically re-written in order to properly utilize the light thrown by them upon their career. If a student were questioned as to which class of epigraphical documents is the most valuable for a Roman historian, his answer would be almost to a certainty those inscriptions upon bronze plates found scattered about in all parts of Europe. Africa and Asia were visited by the legionary Eagles which are

called by scholars Military Diplomas, and the recent addition to the stock of these antiquities of two extremely interesting specimens found in Bulgaria and one in Syria renders it opportune to present a short description of this minor but important branch of antiquarian research. We owe the existence of these documents to the fact that when Roman soldiers had passed twenty-five or more years under the Eagles, the Emperor permitted them to retire from the ranks by according to them by statute an honorable leave of absence certified by a written grant entitled "Honesta missio." This document was not merely a panegyric but was productive of precious practical advantages to the veteran for by it was accorded the much coveted honor of Roman citizenship, or if he were already in that position, its benefits were amplified because an *honesta missio* conferred also the grant of *connubium* or Roman marriage which carried with it the enfranchisement as Roman citizens of the man's children whether born previous to his retirement or subsequently. The formal document or diploma was drawn up at Rome by the clerks of the Imperial chancellory, according to strict formula, as were all public acts, and it was attested by seven witnesses who verified the several copies The deed was inscribed upon duplicate plates of bronze or copper, and besides the witnesses' names contained those of the Emperor, the consuls for the year, the legion, or corps, to which the veteran belonged, and perhaps its commander, and certainly that of the general over the army to which it appertained, with a list of all the various bodies of troops at the moment brigaded under him.

This short description suffices to show what precious information these documents must present, and those now recorded and transcribed are so numerous that there is not a single campaign of a consul or commander recorded by classic historians but is illuminated by means of them, whilst some military dispositions are indicated that have been unreferred to, nor is there any province, or distant frontier however insignificant, or remote, whose Roman military history is not explained by their contents. The titles of many obscure

tribes, feudatories, or communes, appear in the names they preserve of the auxiliary troops accompanying the various legions or *alæ*, or sometimes alone, and a record of the names of hundreds of Roman officers is rescued by them from the utter oblivion in which otherwise they must have remained.

Some idea of the geographical and ethnological information they impart may be imagined from the fact that in Egypt alone in Roman imperial times we have in various Latin and Greek inscriptions of all kinds the names of no less than 103 different bodies of troops and 3 fleets, many of which are to be found upon these diploma plates. One discovered at Coptos, dated A. D. 83, presents the names of 10 regiments or squadrons, recruited for such regions, as Spain, Asturia Pannonia and Commagene.

One of the most curious revelations of these diplomas is the proof they afford of the manner in which the various auxiliaries in the Roman service were transferred from the part of the empire where they were recruited to most distant provinces, probably with a view to prevent their intermingling too closely and so sympathizing with the inhabitants, or to render any attempt to reach their homeland by desertion hopeless. The consequences of such extreme changes of climate to the health of the soldiers must in many cases have been most injurious, as when a native of Palmyra was cantoned in North Britain or levies from the latter were transported to Syria, but for all that no consideration of the effect of climate upon the troops seems to have entered into the arrangements of the Roman war office.

One of the newly found diplomas from Bulgaria relates to the Syrian army in A. D. 157, under Antonius Pius and among others it gives the following topographical titles of troops serving there. Gallica, or Gauls, Petræorium, or Petriana, from Petra, or perhaps from Britain ; Thracum, or Thracians ; Paphlagonians, Italians, Chalcedonians, Ascalonetonians ; Suganebrorians ;* Parmonians, and Dacians.

The recently recovered Syrian diploma describing the army

*Germans ; Sicambri from the Rhine.

in Judea at the time of Hadrian's war there, tells us also of Gauls, Thracians, and Phrygians, and Bracarians, probably Spaniards. Keeping still to soldiers serving in Syria a diploma of the time of Domitian may be quoted in full as a specimen of these documents.

"The Emperor Cæsar Domitian in the fifth year of his tribune power, twelve times Imperator to the cavalry and infantry serving in the two wings called the Veterna Gætulorum (from Libya), and I Thracian Mauretamians, and in the four cohorts called the I Augusta Lusitanians, I and II Thracians, and II Cantabrians, who are in Judea under C. Pompeius Longinus, and who have fulfilled their 25 years of service, and whose names are given below. To them and to their children is accorded the right of citizenship, the right of marriage (connubium) with the wives which they have at present when their right of citizenship is granted, and if they are celibates the right of marriage with the women they may after marry, provided each espouses only one. Given the III Ides of March."

The light thrown upon the economy of Imperial Rome by these diplomas is of striking import. We see how absolutely it depended upon force, and therefore how, once its reign of terror was broken, the whole fabric could so easily crumble away. These auxiliaries, we may be certain, were not enrolled by voluntary enlistment, but by compulsory conscription, and once placed under the eagles, or, rather attached to them—for we are not now speaking particularly of the legions themselves—were torn away from their kith and kin, and sent to almost certain death by battle or disease, in far distant lands. There they were brigaded with other like unfortunates, each military unit consisting of men of some other distant tribes, or people, whose language and habits probably no one of the others understood.

This prevented, it is true, to a certain extent, any union for revolt, but at the same time rendered impossible that co-operation and unity so essential, if not for military triumphs, to sustain reverses.

At first these heterogeneous elements were stiffened, or had for a rallying point, one, or more, of the Roman legions made up of Roman citizens, and in the very early days these were of Italian parentage, but as the empire widened and native Romans became effete, or the most virile and bravest families were extirpated by the ruthless cruelty of the Emperors, a truly Roman legion became a rarity indeed. Veritable Romans of the requisite physical strength and health endurance to withstand the change of climate necessitated in campaigning upon every frontier of the Empire, and of valor and resource, became so scarce as hardly to suffice for officers for the hordes of foreign levies.

These latter forced into the ranks against their will, subjected to the iron discipline of the Centurions, retained not by affection but by fear, must in every case of difficulty or defeat, when quarter might be hoped for, have easily surrendered to, if not probably joined with, the enemy, or, disbanding with the slightest reverse, scattered over the country in hope of escaping the detested military yoke, with its dangers, and ultimate decease in an alien land.

That there were exceptions, and that some veterans survived to attain an honorable retirement, we know by these very relics under discussion. Were it not so the empire could not have expanded and endured as it did. But vast as at one time were its extent and power, that it should have succumbed as it did so easily after but few defeats in the field, at the hands of ill-armed and worse disciplined, if hardier, peoples, will be no surprise to those who study and appreciate the tale told between the lines of the old *diplomata militaria* of Ancient Rome.

These inscriptions are often published in books upon Roman antiquities, but frequently short or mutilated specimens are selected, and it may be interesting to conclude by presenting a copy of one of the most elaborate and complete, found near Komoru in Hungary a few years ago:

Imperator Cæsar, divi Hadriani, divi Traiani Parthici nepos, divi Nervae pronepos. Titus Aelius Hadrianus, Antonius

Augustus Pius, pontifex maximus, tribunicia potestate undecimune, imperator iterum, consul quartum pater patriae : equitibus et peditibus qui militaverunt in alis quinque et cohortibus septem, quae appellantur. I Ulpia Contariorum Miliaria, et I Thracum Victrix, et I Hispanorum Arvacorum, et I Cannanefatium civium Romanorum, et III Augusta Thracum Sagittariorum, et XXIII voluntariorum civium Romanorum, et I Thracum civium Romanorum, et V Callecorum Lucenscium, et II Alpinorum : et sunt in Pannonia superiore sub Pontio Laelieno, Quinque et viginti stependiis emeritis dimissis honesta missione, quorum nomnia, subscripta sunt civitatem Romanorum qui eorum non habiuient dedit et conubium cum uxoribus ques tunc habuissent cum est civitas iis data, aut cum iis quas postea duxissent dum taxat singulis, anti diem septinum idus octobres. Caio Fabio Agrippino et Marco Antonio Zeno consulibus, Cohorti, I Ulpia Pannoniorum cui præ est Aulus Bæbrius Regillus, Suessa, expedite Attae, Nivionis filio Azalo.

Descriptum et recognitum ex tabula aenna quae fixa est Romae, in Maro post templum divi Augusta ad Minervam.

It needs no explanation to show how a comparison of some hundred texts, such as the above, must elucidate all the movements of the various constituents of the Roman armies, by noting the presence of certain troops in each province in one year, and then their garrison sites in previous or succeeding years, their change of station can be detected at once, then when various such bodies from widely spread districts are seen to be converging in a single direction, historical causes for such an arrangement, in domestic dispute, or foreign invasion, may be surmised. But this is only one form of investigation which will occur to the reader, and enough has been said to suggest how many others may be, and doubtless, as time goes on, will be taken up by scholars to the profit of those to whom the history of mankind will ever prove of interest.

JOSEPH OFFORD, M. S. B. A.

Babylonian Influence on the Bible.

DETAILS cannot be discussed and hence one can do no more than refer to the general aspects of other parallels that exist between Babylonian and Hebrew traditions. The story of Adam and Eve no longer stands alone. In the same Gilgamish epic which contains the story of the Deluge there is found an episode of a "wild man of the woods" going about naked who associates with the animals of the fields as Adam does (Genesis ii: 19, 20) until a more suitable mate is brought to him in the shape of a woman. Attracted by her he deserts his former associates and clings to the woman. The Babylonian Adam bears the significant name of Ea-bani, *i. e.*, "Ea creates," or "the creation of Ea." The latter being, according to one phase of Babylonian beliefs, the special god of humanity and the creator of mankind, the first man is called his offspring, whereas the Babylonian Eve is called Ukhat, *i. e.*, "woman," just as the mate of Adam, according to one of the Biblical versions (Genesis ii: 23), is called Ish-sha, *i. e.*, "woman." But, again, the same observation is to be made as in the case of the Creation and Deluge stories.

The stock whence the Biblical and Babylonian tales spring is common, but the development is independent. In consequence, the setting is totally different, important variations occur, and the purpose served by the tales is correspondingly unlike.

The Sabbath, as a religious institution, is far older than the Pentateuchal legislation. It can be traced back to a Babylonian prototype, not, however, as a day of rest from labor, but as a kind of atonement day, when by various rites and by observing certain restricted regulations the anger of the gods could be appeased. On this old institution the Hebrews engrafted their religious ideas and produced the unique institution of a day observed as a respite from the week's toil, which, from being an "inauspicious" occasion, a diesiræ, is viewed as a "delight."

The sacrificial ritual of Leviticus presents striking parallels to customs prevailing at an early period in Babylonian tem-

ples, but stipulations of a secular character, such as the regulation of trade, the restriction of the creditor's power of the debtor, the land laws, laws of inheritance, and the like more betray Babylonian influences.

There are, however, two sides to this influence. While Babylonian models were followed in certain respects, it is also manifest that the Pentateuchal legislation is pervaded by a spirit of opposition to Babylonian conditions. Such laws as the prohibition to take interest for money loaned to one in distress (Exodus xxii: 24; Leviticus, xxv: 36; compare Psalms, xv: 5) is a protest against the business of money lending as carried on in Babylonia, where thousands of tablets found beneath the mounds reveal the extent to which this enterprise was developed in the commercial centres of the Euphrates Valley. Of course, without money lending commerce on a large scale cannot be carried on, but this is exactly what the Pentateuch aims to avoid. The ideal which it holds up is not commerce but agriculture. It has no sympathy with commercial expansion; it does not hold out the hope—nay, it distinctly discourages the prospect—of the people becoming the rivals of the Babylonians and Phœnicians, the great merchants of antiquity. The progeny of Abraham is to be "as numerous as the sands of the sea," but nowhere is wealth held up either as a goal or even a possibility.

The picture which the compilers of the Pentateuchal codes had in mind was that of each man sitting with his family under the shade of his fig tree. Every paterfamilias was to own the land which he cultivated. Country life is given the preference over city life. Hence interest is intentionally tabooed as the effective blow against converting the people into a commercial nation. Such a regulation, again, which prohibits the priests from owning lands—a certain number of cities being merely set aside in order to furnish a revenue—is evidently aimed against Babylonian conditions, where the temples were large landowners and had, in fact, developed into enormous business establishments, lending money, farming lands, engaging in real estate transactions and in manu-

factures. The spirit of Pentateuch is utterly opposed to such a development of priestly prerogatives. The priest was to remain poor, obtaining sufficient for his sustenance, but no more, and as for the Levites—the great body of attendants in the temple—they are put in the same category with the widow and orphan as recipients of charity.—[*Dr. Morris Jastrow in the Inhepended.*

Palestine Exploration Fund.

Of late difficulties in the path of excavation have seemed to increase. It has been supposed that a person could dig in his own land as much as he pleased, and that what he found would cause no difficulty if the claims of the Imperial Museum were recognized. With this went the idea that by buying a piece of ground one could have it explored without hesitation. But it now appears that no owner of ground has a right to sell it, and that he can give no good title to it unless authorized to do so by higher authority. And a man digs in his own ground at his own risk, for if any antiquities be found he is likely to be fined for having no *firman* to search for antiquities. The working of this law is that an owner, after paying for his ground, must pay for his *firman*, and then must pay the official who inspects his work. These difficulties seem almost insuperable, and they limit the work as it is limited nowhere else.

But no such difficulties can permanently check the good work. There is no reason why a Moslem should oppose excavation as a Christian aggression against his religion, and sooner or later the utter lack of a basis for this opposition will be seen by all. Has not the time come when the nations may make a united effort to remove these restrictions, and would not a united effort be successful?

It is well that the American School has been founded with a view to add to its studies the work of excavation, for the obstacles which it must meet with in this part of its plan will not long be regarded with passive regret; but some way wil be sought for to do good work among the "treasures hid in the

field." The late Professor J. H. Thayer, of Harvard University, was the virtual founder of this school by pointing out to the Society of Biblical Literature and Exegesis the necessity of giving to students such actual knowledge of Oriental facts as would furnish them with the Oriental point of view, without which they can never read or expound the Bible accurately.

To illustrate this the following incident may suffice: A teacher in Sunday school was telling her boys about Daniel going to the roof of his house to pray; the boys looked up at the slated Gothic roof of the church and said: "I don't see how he could get up there," and the teacher answered, "With God all things are possible, my dear boy."

The lead figurines found at Tell Sandahannah prove to be an interesting study. Cut out of thin lead they are all bound with ropes of wire about hands and feet. The attitudes also express torture. They were at first described as captives, but there is no doubt now that they represent the black art and that process of sorcery by which an image of the person to be bewitched was made, bound, beaten, and finally thrown into the fire.

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59 Temple Street, Boston.

Book Reviews.

THE LEGENDS OF GENESIS. By Hermann Gunkel, Professor of Old Testament Theology in the University of Berlin. Translated by W. H. Carruth, Professor of German in the University of Kansas.

This volume is an authorized translation of the *Introduction* to Professor Gunkel's large commentary on Genesis. This little volume presents to the reader a general view of the critical and historical views which are elaborated and substantiated in the larger work, and gives in a concise manner the very latest researches on Old Testament history and particularly of the Book of Genesis in the light of analytical and comparative mythology. Professor Gunkel is an orthodox Protestant theologian, who appreciates the intrinsically religious value of the Bible, but realizing the fact that Genesis contains legends, he considers it his duty to present them to the reader in the right spirit and in a reverent manner. He believes Genesis to have been compounded from very many sources, and that the legends have exercised an incalculable influence upon all succeeding generations, and that Genesis cannot be understood without the aid of the proper methods for the study of legends; in fact, that a thorough knowledge of the make-up of the book is the indispensable condition to an historical understanding of Genesis.

He says: "The conclusion that any given one of these narratives is legend is by no means intended to retract from the value of the narrative; it only means that the one who pronounces it has perceived somewhat of the poetic beauty of the narrative and thinks that he has thus arrived at an understanding of the story. Only ignorance can regard such a conclusion as irreverent, for it is the judgment of reverence and love. These poetic narratives are the most beautiful possession which a people brings down through a course of its history, and the legends of Israel, especially those of Genesis, are perhaps the most beautiful and most profound ever known."

(Chicago. The Open Court Publishing Co. 12 mo., pp. 164. Price $1.00).

DIOSPOLIS PARVA: The Cemeteries of Abadiyeh and Hu, 1898-9. By W. M. Flinders Petrie. With chapters by A. C. Mace.

This special extra publication of the Egypt Exploration Fund relates to the excavations made at Hu and the desert for two miles to the west. Much light is thrown upon the dark ages of the VIth to the XIth Dynasties, and the XIIIth to the XVIIth Dynasties, through which we can now see the continuity of the styles of vases, both of stone and of pottery. Much of the XIIth Dynasty, an entirely new class of tombs of foreigners just after that, and a few important pieces of Roman age, were also brought to light. With the volumes on the Royal Tombs of Abydos, on Naqada, and with the present volume, the whole subject of the pre-historic age of Egypt is for the first time classified and reduced to order. At Naqada over 700 forms of pre-historic pottery were found, and at Abadiyeh and Hu several more cemeteries of the pre-historic age were found, so that it is now possible to reconstruct a connective account of the whole of the pre-historic age.

Professor Petrie says that, judging from the deposits of Nile mud, 9000 years would be the most reasonable age for cultivated land in Egypt, or, beginning about 7000 B. C. He places the earliest graves to about 7000 B. C. "Then came in a Libyan race, already pastoral and probably agricultural, making pottery, and knowing the use of copper. These people in a century or two developed a profusion of fine hand-made pottery, black topped, red polished, and ornamented with white cross lines; also stone vases of limestone, alabaster, basalt, etc.; carved slate palettes, carved ivory, splendid flint work, and the art of weaving. A free use of personal signs for marking property is also found. This civilization shows no sign of weakness or decay for some centuries."

This volume has forty-eignt plates containing several hundred figures.

THE series of short treatises published in Germany during the past year under the title "*Der alte Orient*," has now made

its appearance in an English translation entitled "The Ancient East." The two recent numbers are "The Realms of the Egyptian Dead," by Professor Wiedemann, and "The Tell el-Amarna Period," by Dr. Carl Niebuhr. The first gives a short but interesting account of the main beliefs of the ancient Egyptians concerning the after-life, while the second paper sketches the relations of Egypt and Western Asia in the XVth century B. C., as illustrated by the letters found at Tell el-Amarna. In the English edition biographical appendices have been added.

Archæological Notes.

THE *Homiletic Review* for December contains an interesting article by Professor Sayce entitled "Light from Exploration on Canaanite Civilization." Speaking of the Caananite race, he says there can be little doubt that the early inhabitants came from Assyria and Chaldea; and, as in those countries, so in Palestine, two separate races existed, the one being akin to the Akkadians—a Mongal people who reach Mesopotamia from the highlands of Media—and the other Aramean, and originally of the same Semitic stock with the Hebrews. Only three of the "seven nations" are noticed on the monuments, namely, the Hittites, who were certainly not Semitic, and the Amorites and Canaanites ("highlanders" and "lowlanders"), who were Aramean. In the earlier age of Abraham we find the Hittites as far south as Hebron, but in Joshua's time they are mentioned only in the extreme north. They had been defeated and driven north by Thothmes III, after the battle of Megiddo; and Palestine proper, at the time of the conquest, appears to have had an almost exclusively Aramean population, including the Amorites, who had recently overpowered the small kings of Phœnicia, and who had overrun Bashan and Gilead, driving the Moabites southward over the River Arnon. No Hittite letters occur in the Amarna collection, with one exception, and this in the far north at Rezeph near the Euphrates. The remainder are from Amorites, Phœnicians, and

Philistines, and are all written in the same Aramean dialect and in the same cuneiform characters, which were then also in use in Cilicia, Armenia, Assyria, and Babylonia, from which regions some of the letters in the same collection were sent.

Says Professor Sayce, "A regular trade connected all parts of the civilized world in this age. Caravans from Babylon and from Memphis passed along the great highway, which led along the coast from Gaza to Carmel, and thence to Damascus and the north. The fleets of Tarsus, Arvad, Gebal, Sidon, Baireut, Tyre, and other Phenician cities are noticed; and ships also touched at Jaffa. These fleets in time of war blockaded the ports of the Syrian coast, and the Egyptians had also a Mediterranean navy. The trade was not confined to products of Palestine itself, for we find vases of stone brought from Assyria, and precious "blue-stone" (probably lapis-lazuli) from Babylon. In addition to corn, wine, oil, honey, and precious woods, the caravans brought to Egypt gold, silver, copper, lead, tin, iron, ivory, and cedar logs from Lebanon, with chased vessels of Hittite and Phœnician work, and slaves, and even curious beasts and birds, including a small elephant from Assyria. Thrones and chairs also formed a very usual present, one being described as of ivory inlaid with gold, while the footstools were of ivory and cedar. Many kinds of precious stones are noticed, including possibly pearls. The ornaments noticed are rings, chains, bracelets, earrings and anklets. The art of the engraver represented in gold the figures of lions, eagles, bulls, and other animals. Painted pottery was also exchanged; and specimens of what is known as "Ægean" ware, found in Egypt, and marked with the peculiar signs of the Hittite character, are more probably of Canaanite origin, for this pottery is found in the ruins of Lachish as early as 1500 B. C., and has also been discovered in the Hittite ruins of Cappadocia. In Egypt it dates from about the Hyksos period, and the Hyksos kings themselves came from Asia, reaching Egypt through Palestine."

THE Neolithic Settlement at Knossos and its Place in the History of Early Ægean Culture.

The hill of Kephala at Knossos, which contained the remains of the Palace of Minos and early houses going back to the pre-Mycenæan or Kamáres period of Crete, proves to have been the scene of a much earlier and very extensive Neolithic settlement. The exploration of this by the author, in addition to the work on the later remains of the "Minoan" Palace, has been greatly aided by the grant from the Association in 1900. The remains were contained in a stratum of light clay underlying the later pre-historic buildings, and which seems to have been formed by the disintegration of successive generations of wattle and daub huts and their clay platforms. This clay stratum, which had been a good deal re-used for later foundations, showed a mean thickness on the top of the hill of about five metres. In some places it was over seven metres thick, and went down to a depth of about ten metres below the surface. It contained an abundance of primitive hand-made pottery, often punctuated and incised, and with white chalky inlaying, more rarely chrome-coloured. The ornamentation was angular and of textile derivation. Stone implements abounded of greenstone, serpentine, diorite, hæmatite, jadeite, and other materials. Among these were over 300 celts or axes, besides chisels, adzes, hammers, and other implements. The most characteristic implements, however, were the stone maces, the occurrence of which was especially important as bringing the Cretan Stone-age into near relation with that of Anatolia—and indeed of Western Asia in general—where, as in the early deposits of Babylonia, stone maces formed a marked feature. This characteristic was shared by predynastic and proto-dynastic Egypt. Another interesting feature among the remains were the small human images of clay and marble which supplied the ancestors and prototypes of the stone images found in the early Metal-age deposits of Crete and the Cyclades. Their Anatolian analogies were pointed out, and reasons were adduced for their ultimate derivation, through intermediate types, from clay figures of a

Babylonian Mother-Goddess, such as those lately found in the very ancient deposits at Nippur.

The neolithic settlement of Knossos was the first settlement of that period yet explored in the Greek world, and in many ways threw an entirely new light on the beginning of civilization in that area. The contents showed a marked contrast to the earliest Metal-age remains, such as those from the deposit of Hagios Onuphrios in Crete, the date of which was approximately fixed by their association with Egyptian relics and the indigenous copies of them from 2800 to 2200 B. C. There were here no later vase forms of the high-necked and spouted class, no traces of painted pottery or metal, and no single example of the spiraliform decoration which in the early Metal-age deposits is found fully developed. This negative phenomenon strongly weighed in favor of the view that the Ægean spiral system was introduced during this later period with other decorative types from the Egypt of the Middle Kingdom, where it had already attained a high development.

The Neolithic stratum of Knossos itself actually underlay later buildings belonging to three distinct prehistoric classes :—

1. The "Kamáres," or Early Metal-age Period of Crete, illustrated by the contents of some of the earlier houses. The painted pottery in these was in some cases a mere translation into color of the incised and punctuated Neolithic designs. This period is approximately dated from the relics found in the Hagios Onuphrios deposit and the Cretan vase fragments found in Egypt in a XIIth Dynasty association from *c.* 2800 to 2200 B. C.

2. The Transitional Period between the "Kamáres" age and the Mycenæan. It is probable that the earliest elements of the Palace itself belong to this period, including an Egyptian monument ascribed to the close of the XIIth or to the early XIIIth Dynasty, *c.* 2000 B. C.

3 The Mycenæan Period proper, the flourishing epoch of which is approximately fixed by the correspondence of some of the wall paintings with those representing the Keftin on Egyptian tombs, *c.* 1550 B. C.

Considering the distinct gap in development which still separates the latest elements of the culture represented by the Neolithic stratum of Knossos from the fully developed Kamáres style, it would be rash to bring down the lowest limits of the settlement later than about 3000 B. C. On the other hand, the great depth of the deposit must carry its higher limit back to a very much more remote date. The continued exploration of the Neolithic remains of Knossos is necessary for the full elucidation of many of the problems suggested by these discoveries.

Man, Dec.

ABSTRACT of the Report of the Committee of the British Association on Explorations in Crete. Presented at Glasgow, September 13, 1901.

The Cretan Exploration Fund was formed in 1899 with the object of assisting British explorers and the British School at Athens to investigate the early remains of the island, which, from indications already apparent, seemed likely to supply the solution of many interesting questions regarding the beginnings of civilization in Greece (*cf. Man*, 1091, 2). To the furtherance of this work, begun in the spring of 1900, the grant of £145 was made last autumn by the British Association.

Already in 1894 Mr. Arthur Evans had secured a part-ownership (completed last year) in the site of Kephala at Knossos, which evidently contained the remains of a pre-historic building. Excavations, to which the fund has largely contributed, begun by him in 1900 on this site and continued during the present year, have brought to light an ancient palace of vast extent, which there is every reason to identify with the traditional House of Minos, and at the same time with the legendary "Labyrinth."

The result of the excavations of 1900 was to unearth a considerable part of the western side of this great building, including two large courts, the porticoes and entrance corridors, a vast system of magazines, some of them replete with huge

stone jars, and a richly adorned room, where, between lower benches, rose a curiously carved gypsum throne, on which King Minos himself may have sat in council. The second season's work has uncovered a further series of magazines, the whole end of the northern palace including a bath-chamber and an extensive eastern quarter. It was only towards the close of this year's excavations that what appear to have been the principal state rooms first came into view. A triple flight of stone stairs, one flight beneath another, here leads down from an upper corridor to a suite of halls, showing remains of colonnades and galleries. It was at this interesting point that, owing to the advanced season, Mr. Evans was obliged to bring this year's excavations to a close.

Apart from the architectural results already gained, the finds within the walls of the palace have been of such a nature as to throw an entirely new light on the art and culture of pre-historic Greece. . . . . Among the minor arts represented is that of miniature painting on the back of crystal and intarsia work of ivory, rock-crystal, enamel, and precious metals, of which a splendid example has been found this season in the remains of a royal draught-board. Other finds illustrate the connections with ancient Egypt and the East. Part of a small diorite statue from last year's excavations bears a hieroglyphic inscription fixing its date about the beginning of the second millennium B. C., while a more recently discovered alabaster lid bears the cartouche of the Hykos King, Khyan. A fine cylinder of lapis lazuli, mounted with gold and engraved with mythological subjects, bears witness to the early connections with Babylonia.

The most interesting of all the discoveries is the accumulated evidence that there existed on the soil of pre-historic Hellas a highly developed system of writing some eight centuries earlier than the first written Greek monuments, and going back six or seven centuries, even before the first dated record of the Phœnician script. A whole series of deposits of clay tablets has come to light, many of the most important of them during last season's excavations, engraved with a linear

script, often accompanied by a decimal system of enumeration Besides these linear tablets there was discovered a separate deposit of clay bars and labels containing inscriptions of a more hieroglyphic class. Although contemporary with the linear tablets, the script on these is apparently of quite distinct evolution, and in all probability in a different language.

Beneath the palace itself and the adjoining houses, and underlying the whole top of the hill, was also a very extensive Neolithic settlement (*cf.* ***Man***, 1901. 146). The relics found, such as the small human figures of clay and marble, supply the antecedent stages, hitherto wanting, to the Early Metal-age Culture of the Ægean Islands.

In addition to the assistance given to Mr. Evans in his work at Knossos, the Cretan Exploration Fund has contributed towards various works of exploration in the island undertaken under the auspices of the British School at Athens. In 1899 the late Director of the School, Mr. D. G. Hogarth, excavated a series of pre-historic houses in the lower town of Knossos. Mr. Hogarth further successfully explored the great cave of Zeus on Mount Dicta, discovering remains of a pre-historic sanctuary and large deposits of votive bronze figures and other objects, among which the double axe, the symbol of the Cretan and Carian Zeus, was specially conspicuous. During the present year Mr. R. C. Bosanquet, the new Director of the British School, has carried out an exploration on the site of Præsos, in the easternmost region of Crete, in historic times the chief civic center of the original Eteocretan element of the island (*cf.* ***Man***, 1901. 148). This season Mr. Hogarth has also been enabled by a grant from the fund to explore an ancient site at Zakro in the extreme east of the island (*cf.* ***Man***. 147). He has there uncovered a small Mycenæan town with well-preserved remains of the lower part of the houses and magazines, and a pit containing fine examples of early pottery.

Other interesting sites, already previously secured for British excavation, remain to be explored. The Executive Committee of the Cretan Exploration Fund, however, are of opinion that, before devoting any sums towards breaking new

ground, a sufficient amount shall be raised to enable Mr. Evans to complete his excavation of the palace of Knossos, a considerable part of the cost of which has already fallen on the explorer's shoulders. The large scale of the work, on which throughout the whole of last season 200 workmen were constantly employed, makes it necessarily costly, and in this case, in addition to many other incidental items of expenditure, a great deal has to be done towards the conservation, and in some cases even the roofing-in of the chambers discovered. It is estimated that a sum of between one and two thousand pounds will be necessary for the adequate completion of this important work. The unique character of the results already obtained is, however, so widely recognized that the Committee confidently trust that no financial obstacles will stand in the way of this consummation.

Man, Dec.

PROFESSOR A. H. SAYCE, in an article in the *Sunday School Times*, entitled "Moses and the Exodus According to the Egyptian Monuments," says, referring to the name of "Moses:" The name was really an abbreviated one, *messu* in Egyptian meaning "born of," and forming the second element in a name the first element of which was the name of a god. Thus the name of Thothmes, the Egyptian conqueror of Canaan, is Dehuti-messu ("the son of Thoth") in the hieroglyphs, that of Ramses is Râ-messu ("the son of the sun-god"). But in the case of Moses there was an obvious reason why the name of the Egyptian divinity should be dropped, as, indeed, it sometimes was in the Ramesside era, in the case even of pure-blooded Egyptians. Moreover, it is possible that the conjecture is right which sees, in the princess who adopted Moses, Bint-Anat, the favorite daughter of Ramses II. Bint-Anat is a Canaanitish name, and the fact that the great oppressor allowed one of his daughters to be called by it implies, not only that her mother must have come from Canaan, but also that she was permitted to retain her Canaanitish language and religion. In Hebrew, Messu is written Mosheh, and a

"popular etymology" was found for it in the Hebrew verb—*mâshâh*,— "to draw out." Such plays upon words are common in the East, and the Greek form of Mosheh, Moyses, is similarly derived by Josephus from the Coptic *mo* ("water"), and *uses* ("saved") out of it.

Dr. M. A. Stein, the well-known explorer who recently returned from Chinese Turkestan, and his researches among the buried cities of Asia, has discovered much valuable unknown information regarding the culture and daily life of those cities which for two thousand years have been immersed in the sand, and about the history of which comparatively nothing is known. The expedition was productive in the discovery of a large quantity of sculpture, fresco paintings, objects of industrial art, seals and so forth, dug out of the buried temples and houses, which afford a valuable link in the history of ancient China, India and the West. A very comprehensive idea has also been gained regarding the extent of the advancement of the Turkestan desert. Some of the settlements excavated by Dr. Stein were found to be as much as 100 miles beyond the edge of the present cultivated area. From the results of his investigation the explorer opines that the inhabitants of these places were in possession of a culture mainly derived from India, and that they were Buddhists. The excavations prove that their culture was highly advanced, and that the art influence of Greece and Rome was felt even at that great distance from the classical centers. The most striking excavations were made in the heart of the desert north of Niya. There one settlement was exposed, covering with its scattered dwellings and shrines an area of about twenty-four square miles. Until digging began all that was visible were weird looking rows of bleached timber pieces, projecting in various places like the framework of a wrecked ship from between the sand dunes.

The refuse heaps which were unearthed near some ruined houses were specially interesting. These domiciles were apparently tenanted by village officials. The refuse heaps con-

tained hundreds of documents beautifully written on wooden tablets and carefully tied and sealed. Owing to the preservative nature of the sand, many of these were in splendid condition—the ink as black, and the seals and string as perfect as if they were only a few weeks old. As these documents are in a known Indian script, their decipherment can be expected to reveal in a fascinating manner many of the details of the ancient village life. But it will be a task requiring years of close study, as in India itself the materials available of this early script have so far been very scanty.

Round most of the sand-buried houses were discovered carefully-planned little gardens, with avenues of trees, fenced lanes, orchards, and so forth. On clearing away the sand under the shriveled hedges were brought to light heaps of dried leaves, just as they had fallen in ages gone by. The gardens were much the same character as those found in Turkestan to-day. The trees were mostly poplars, peach, mulberry and apricot. There is no evidence that these settlements were abandoned owing to any sudden catastrophe, but that their gradual desertion was due to the impossibility of continued irrigation, causing an advance of the sand.

THE second volume of the "Amherst Papyri" (classical fragments and documents of the Ptolemaic, Roman and Byzantine periods, with an appendix containing additional theological fragments) contains nothing of startling interest from classical antiquity. There are fragments of epic, tragedy, and comedy; of Demosthenes, Isocrates, and Babrius; *scholia*, *lexica*, and grammar; and the inevitable Homer. Of the first group, only one piece from the *Sciron* of Euripides can be certainly identified, containing part of the didascalia and the first halves of a few lines. A longer fragment (No. X.), ingeniously restored by Blase, appears to belong to a play dealing with the Trojan war, perhaps the *Nereides* of Æschylus. There is, unfortunately, nothing of note in these classical fragments; but one of them (No. XXIII.) is written on vellum, and as it belongs to the third or fourth century it is one of the earliest ex-

amples of vellum. The Babrius has more critical value, since it confirms the tradition for the fourth century, both in reading and arrangement, and proves the existence of the metrical *epimythia* at that date. The Commentaries are more interesting. Part of a commentary on Herodotus by Aristarchus, hitherto unknown, gives a new fragment of Sophocles and a new variant reading in Herodotus (Hamippoi for Anippoi, 215). Brief *scholia* on the fifteenth Odyssey, almost complete, are valuable evidence for the text.

But the later papyri are full of variety and interest, although interest of a special kind. The political and commercial administration of Egypt is often illustrated; local quarrels, feuds with the rebels, summary justice, bankers' dealings and loans of wheat, petitions and appeals, the details of private life, all are exemplified, and trifles often take on a pathetic interest after so many centuries have passed. The documents do not yet give means to settle the vexed question of the calendar, nor do they furnish any valuable information on historical matters; a few details may, however, be filled in, such as the length of the præfecture of Vibius Maximus (p. 71). There is a long document (No. LXVIII.) which is useful for students of law, as it relates to land. Among the Byzantine documents perhaps the most important is a letter of Apa Johannes (No. CXLV.), which is of the fourth or fifth century; Byzantine literary hands can very rarely be dated even approximately A summary description is given of thirty papyri which are not thought to be worth printing in full.

The additional theological fragments include seven leaves of the Shepherd of Hermas; the fragment of the ending proves (if proof were needed) that the corresponding passage in Simonides' MS. was a forgery. There are a few Biblical scraps.

The editing is done with that thoroughness and accuracy which we expect from Messrs. Grenfell and Hunt. The Indices are a model of the way such things should be compiled; and nothing seems to have been overlooked which could illustrate the documents. Of course every one will not agree with

all the interpretations suggested; but the editors do not claim plenary inspiration. Palæographists will find this book indispensable. If there is little in it to match the beautiful early script of some of the Petrie papyri, here are new dated documents, and some of unusual types.

THE Pittsburg Museum has received from London eight large cases of antiquities from Egypt, which were alloted to the Museum by the Egypt Exploration Fund.

One of the earliest specimens is a royal drinking vessel of King Ka, who reigned nearly 5000 years before Christ. In this Dynasty one is brought face to face with the beginnings of history; indeed, it is only from the hieroglyphic inscriptions on vases and other articles of use that the ruler's name is known at all. His tomb was found in Upper Egypt three years ago, but little was known of his reign until an abundance of small objects were discovered last spring with his name carved upon them. These are among the specimens sent to the Carnegie Museum.

One of the most complete and valuable antiquities, from an historical point of view, is an ebony tablet, which was one of a large class of such objects buried in the royal tombs. The exact meaning of the inscription has not yet been deciphered. At the top is the royal name. "Born of Osiris," two sacred boats and the shrine of the goddess Neit in an enchorial ring. Below this is a man making an offering, a bull running with a net in front of him and a shrine with a crane on top of it. At the base is a line of picture writing, which is not yet understood. As all these tablets have a hole in the corner it appears that they were tied to offerings placed in the tomb of the deceased king.

Another odd object of the collection is a bar of gold with the name of King Mena engraved on one end of it. It is curved and roughened with regular cross hatching on two parts. It seems to have been made with great care.

The largest and heaviest article in the lot is the sarcophagus of a princess of the family of King Zer, whose date is about

4700 B. C. The sarcophagus is the outward covering of the mummy case, and is carved with the usual hieroglyphics.

The cases now at the museum contain hundreds of articles, among them little gems in enamels, wooden headdresses, beads, bronze utensils, earrings, scarabs and amulets. Some of the cups are made of rock crystal. Other implements are of obsidian, slate, marble and alabaster.

MR. JOSEPH OFFORD, in some archæological notes contributed to the *Proceedings* of the Society of Biblical Archæology, Part 5, says: "In our *Proceedings* for June, 1897, appeared an article by the Honorable Miss Plunkett upon the 'Median Calendar,' in which it was suggested that the Babylonian months were mostly lunar ones. To this was appended a short note from myself suggesting they were of 30 days, and a reply from Miss Plunkett giving additional evidence in favor of her view. A tablet has just been published in the *Recueil* by Pére Scheil, which apparently further complicates the matter. It is a contract for the hire of workmen, and the scribe's method of calculation says that 'the engagement of 123 men for four months is equivalent to that of 14,406 for one day.' By a mathematical computation, Pére Scheil shows that this indicates that the scribe's idea of a month was one of about 29¼ days (or more precisely 29.28048775), 4 times 29¼ being 117, and 123 times 117, 14,391, or only 15 short of the 14,406 of the scribe.

This gives rise to several interesting ideas such as the shortness this method gives to a year, necessitating an intercalary month almost every two years to rectify the discrepancy with the solar year. It is not likely that, for business purposes, the calculations made were mathematically accurate, but evidently about a full 29¼ days was reckoned as an average month, though some may have been of 29½ and some of 29 days."

PROFESSOR GASTON MASPERO is now actively at work on excavations in Egypt under the auspices of the French government.

M. BERTHELOT, a French savant, has discovered platinum in Egypt. Examining a metal box, once the property of an Egyptian queen in the seventh century B. C., he found a plate supposed to be silver. Closer examination showed that the plate is made of an alloy of platinum and gold. The box itself is otherwise interesting, its sides being covered with inscriptions and designs in gold and silver. It hails from Thebes. The platinum probably came from the alluvial deposits in the valley of the Upper Nile.

MR. LEONARD KING has left London, on behalf of the British Museum, for the purpose of inspecting the mounds at Konyunjik, the traditional site of the part of the city of Nineveh, and reporting on their condition. It will be remembered that this was the scene of the excavations and discoveries of Sir Austen Layard (1845-'47, 1849-'51), of Mr. Hormuzd Rassam (1854), and Mr. George Smith (1873-'76). As the result of their labors the general outline of the city was brought to light. The ruins of four palaces were discovered, and in thousands of clay tablets was found the great library of Asurbanipal, the greater part of which is in the British Museum.

CONTENTS of the *Quarterly Statement* of the Palestine Exploration Fund, Oct.—Notes of a Journey Through Hauran, with Inscriptions found on the way, by Prof. G. A. Smith—Notes on a Cross Jordan Trip, by Rev. J. B. Nies—Archæological and Epigraphic Notes on Palestine, by Prof. Clermont-Ganneau—Reports on Notes by R. A. Stewart Macalister—Hill of "Jeremiah's Grotto," called by General Gordon "Skull Hill," by Dr. Conrad Schick—A Druze Talisman, by Rev. J. Segall—The Ruins of Khurbet Beit Sawir, by Gray Hill—A Crusading Inscription, by Prof. Theo. F. Wright—Note on Dolmens, by Col. C. R. Conder—The Site of Calvary, by Col. C. R. Conder—Excursus on the Resurrection on the hypothesis that it took place from a tomb similar in construction to the "Tombs of the Kings," and in that vicinity, by Canon Gell —Report of Annual Meeting.

THE sixteenth part of the *Mittheilungen aus den Orientalischen Sammlungen der Königlichen Museen zu Berlin* is entitled *Tempelurkunden aus Telloh*, and contains a number of copies of ancient Sumerian tablets made by Dr. George Reisner, who in 1896 edited for the same series a volume of Sumerian and Babylonian hymns. The texts published in the present volume consist of tablets of accounts and business documents concerning the property of the great temples of the ancient Sumerian city of Shirpurla (now marked by the mound of Tell Loh) in Southern Babylonia. The tablets consist of lists of accounts concerning grain, cattle, and sheep, receipts, lists of slaves and laborers, records of expenditure, lists of fields and their produce, and the like. They belong to the period of the second dynasty of Ur, *i. e.*, about B. C. 2400, and the majority are dated in the reigns of Dungi, Bur-Sin, and Gimil-Sin. This part is a folio containing 155 plates.

CONTENTS of *Man*, December:—On an Improved Method of measuring the Vertical Proportions of the Head, Ill., H. H. Risley—The Australian Ethnological Expedition, J. Edge-Partington—Exploration at Zakro in Eastern Crete, D. G. Hogarth—Report on Excavations at Præsos in Eastern Crete, R. C. Bosanquet—Pre-historic Crete, J. L. M.—The Neolithic Settlement at Knossos and its Place in the History of Early Ægean Culture, Ill., A. J. Evans—Notes on the Ethnography of the Malay Peninsula, Ill., W. W. Skeats—Reviews—Proceedings of Societies.

CONTENTS of the *Proceedings* of the Society of Biblical Archæology, Vol. XXIII, Part 6. Bronze Circles and Purification Vessels in Egyptian Temples, by Prof. Dr. A. Wiedemann—On the Identity of "Al Muhaukis" of Egypt, by A. J. Butler—The Tomb of Mentuhetep I at Dêr el Bahri, Thebes (3 plates), by Walter L. Nash—A Sale of Land in the Reign of Philapator (2 plates), by F. Ll. Griffith.

Egypt Exploration Fund.

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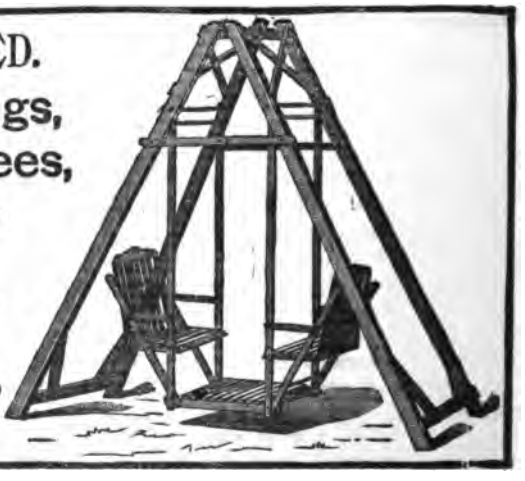

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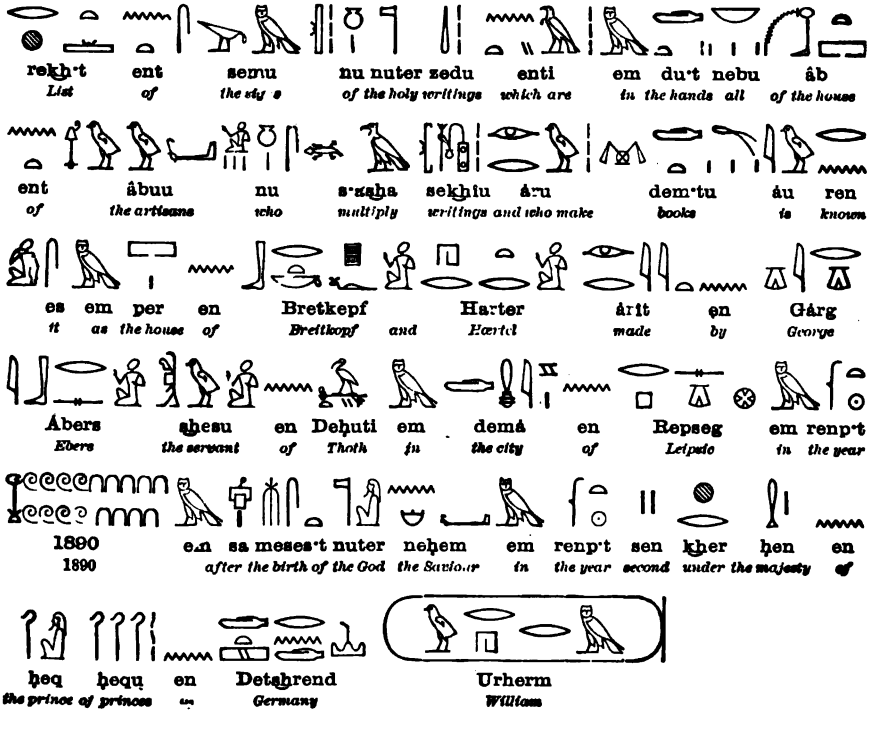

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Important German Discoveries at Babylon.

TRADITION, the last flicker of the lamp of history, has lingered long over the vast heaps of debris and decay that form the grave mounds of "great Babylon," the metropolis of the ancient Oriental world. For centuries these monumental tumuli have defied the efforts of thousands of brick hunters, and strings of donkeys and camels have borne away the inscribed bricks of Nebuchadnezzar and his successors to build the houses and caravanserai of Hillah and other towns. The harvest of inscribed records obtained has been small, and most of these have found their way into the hands of native dealers. The work of exploration upon the site was manifestly one requiring time and money, as well as systematic direction. This work has at last been undertaken by an expedition organized by the German Oriental Society, under the direction of the able architect, Dr. Rober Koldowey, and a staff of assyriologists, among whom have been Drs. Delitzsch, Hilprecht, and Weissbach, and results of the greatest importance to history and archæology have been obtained. The work was commenced upon the great mound known as the "Kasr" or "palace," a tradition which the researches have confirmed,

for here has been found the great royal residence of Nebuchadnezzar the Great (B. C. 604-561), and his successors—a building which was justly described by its royal builder as the "palace upon which gaze the eyes of all nations." This vast edifice upon which all the wealth of the Orient was lavished—gold, silver, and precious stones, cedar of Lebanon, and other precious woods were used without stint—the ruins of such a royal edifice must be worthy of exploration. The most important discovery made as yet is that of the royal banqueting hall or throne room, a vast chamber one hundred and twenty feet long and sixty broad, and which had once been richly decorated with painted stucco, as described by the prophet Ezekiel. At the end was a raised dais, on which was placed the "King's table," and in the center was a recess or alcove, where his throne had stood. The researches have proved that this was the palace in which Alexander died (B. C. 323), and there is every reason to believe that it was in this room the drunken orgie took place in which his friend was slain; and the grief-stricken King lingered to leave his hard-won and widespread conquests to be scrambled among his generals. Other great feasts may be associated with this stately chamber. The triumphal feasts of Nebuchadnezzar after his victories in Egypt, and his execution of the divine wrath upon Jerusalem, and the destruction of the Temple (B. C. 586). There is every just reason to suppose that it was in this chamber the fatal last banquet of Belshazzar was held, when the corridors leading to it echoed to the tread of the advancing soldiers of Gobyras, the general of Cyrus, and on that night (Tammuz 16th, B. C. 538) the first of empires fell.

> That night they slew him on his father's throne,
> The deed unnoticed, and the hand unknown.
> Crownless and sceptreless Belshazzar lay,
> A robe of purple round a form of clay.

Surely this is a room rich in historic associations, which it needs but little imagination to fill with all the riches and the beauty of the barbaric East, to scent with the perfume of flowers and fragrant incense, to fill with music and joyous

laughter, and yet for long centuries it has lain buried beneath its debris, "unsought, unknown, untold."

Leaving this chamber and passing without the Palace ruins still more interesting discoveries await us. On the east side of the Palace were found the remains of a stone-paved broadway. This terrace was about eighty feet wide, and has been excavated for a distance of some four hundred and twenty feet, and the direction being ascertained, the termination being found near the southeast corner of the mound, making a total length of about fourteen hundred feet, or over a quarter of a mile. It may well be compared with Parliament street, in London, for at one end was the Royal Palace, like that of Westminster, and the sides were flanked by royal residences, temples, and government buildings. Below, on the west, were the Royal grounds, and beyond those the "great River Euphrates." The whole length was paved with blocks of breccia of a reddish colour, no doubt originally laid in some design, but now displaced. The limestone blocks are the largest being about a yard square and a foot in thickness. These massive blocks were laid on a brick foundation and cemented with bitumen. Fortunately these ancient flags are worn by the feet of many men, and marked by the wheels of the "chariots that have jostled in the street." But they are no silent stones, for their surface tells an ancient story, for each is inscribed, the larger with the words, "I am Nebuchadnezzar, the King of Babylon, son of Nabupalassar, King of Babylon. The highway of Babylon for the Procession of the great Lord Merodach, with blocks of stone, the product of the mountains (limestone), I paved the street. May the Lord Merodach with everlasting life endow me." The smaller breccia blocks bear an almost similar inscription, and give us the Babylonian name of breccia (tur mina banda). This processional street of Babylon we know already from the inscriptions, and the identification of its site is most important. It was the Via-Sacra of Babylon, and its Appian way rich with religious and historic memories. Fuller details as to this holy way are found in the India house inscription of Nebuchadnezzar the King, who

made it. Here he says, Aibur Sabu (the Rising Way), the highway, the Procession Street of the God Merodach, the great Lord, with enbanking I filled up, and with blocks of breccia and limestone Aibur-Sabu from the noble Gate as far as the Temple of Istar, who throws down her opponents, I made beautiful. With the works which my father did I formed and paved also the roadway of Istar "who throws down her enemies." The excavations have revealed the remains of the Temple of Istar, called "the Supreme Goddess"—that is, the "Warlike Istar, the lady of battles and the archeress of the gods," to be situated about one-third of the way from the end of the Processional Street.

Most of the streets of Babylon were named after the gods or their temples or from public buildings. Among them we have the streets of the gods Zagaga, Nebo, Belic, and such familiar names as River street, Broad street, New street, King street, etc. So Nebuchadnezzar throws the Istar street and the new Processional street into one to form the Via-Sacra, and a stately thoroughfare it must have been. As we mentally take our position in this street how wonderfully is the panorama that rises before us as the result of the magic work of the archæologist. The sombre mounds that cast their shadows upon the desert far around seem, as it were, to throw back the veil of centuries that has shrouded them. The tall cone of the Birs Nimrud, some seven miles on the west bank of the great river, becomes the Temple of Nebo rising above the city of Bossippa, the University of the ancient Oriental World. To the north, where now are the mounds of Abbu Hubba, the tall stage town of the temple of the Sun God of Siphara rises to view ; eastward the mounds of Tel Ibraim become the sacred city of Kutha. Within the city ancient temples, palaces, and Royal gardens seem to come again into being, and "all the glory of great Babylon is before our eyes." How true are the poet's words, "The Arab knows not, though around him rise the sepulchres of earth's first monarchies." Built probably about the middle of the great King's reign—say about B. C. 580—few streets have been associated with so

many epoch-making events as this Babylonian sacred way. Being the main way of access to the Palace it would be the thoroughfare along which all the great pageants and Royal entries passed. Some of these were epoch-making in their importance.

Along this street had passed the triumphal armies of Nebuchadnezzar with the captives of Egypt, Judea and Tyre. Graver and more important was the entry of the advance guard of the Persian army in B. C. 538, and the triumph of Cyrus himself in Marchesvan of the same year. What a contrast there was between the earlier and the later events! Nebuchadnezzar returned as conqueror, welcomed with joy and gladness by the assembled populace. Captive Egyptians and Jews in his train, the latter sad at heart over the desolation that had befallen the holy city. Yet a little more than forty years later a foreign Prince enters to be received with heartfelt joy by Babylonian and Jew alike, for was he not Cyrus, "the chosen of Merodach," the anointed servant of Yaveh. In his cylinder Cyrus describes his entry. "When into Babylon I entered, favorably and with exultation and cries of joy in the palace, I set up the seal of dominion Merodach, the great lord, the universal heart of the Babylonians inclined to me." To the Babylonians it meant delivery from an unpopular Prince—a King who had offended his God and his priesthood by his neglect of religion, and so his face was turned from him; to the Jew who, no doubt, held great influence in Babylon, it meant the return to the Land of Promise, and the rebuilding of Jerusalem. All these events are closely associated with this Sacred Way. The year B. C. 521 saw another triumphal entry, that of the Achæmenian Persian, Darius Hystarpes, who had defeated the rebel Nidintabel. After this there is very little in history connected with this ancient street until it is traversed by the greatest conqueror of the ancient world. In B. C. 321 Alexander, fresh from the victory of Arbela, which was the death blow of the Persian Empire, came. The street was again traversed by a conquering army and its ruler. It was an epoch-making conquest, for it marked the passing of

the rule of the Orient, the triumph of the Occident, never to be revived until long, long ages after the hordes of Islam swept over the fertile plains of Irak, passing the long-closed graves of "Babylon the Great," never to open until the present day.

If this ancient roadway was rich in historical events, its religious associations were even greater. Along it yearly the great processions passed. Of these there were three on the great feasts of the year. In the Babylonian Chronicle of the reign of Nabonidus these are named. "Nebo did not go to Babylon; Bel went not forth; the New Year's festival took place." The annual interchange of visits between Nebo, the god of Borsippa, and Merodach were occasions of great pomp and pageant and public holidays and days of rejoicing, and no doubt the Procession street was thronged with a many-colored crowd of the varied population of Babylonia. The greatest festival of all was that of the New Year—called in one of the inscriptions "the day of the merry-making of Merodach, the Lord of the Gods." Originally the Babylonian New Year was an agricultural festival called Akite, meaning "the festival," cognate with the Hebrew "Hag," and celebrated at the time of the Autumnal Equinox, in the month Tisri, corresponding to the Hebrew New Year, the "Rosh-ha-Shana;" but with the rise of Babylon as capital, and the elevation of Merodach to the position of national god, the New Year's festival was transferred to Nisan, and like the Jewish Sacred Year, commenced with the Vernal Equinox. From the great inscription of Nebuchadnezzar we learn much of the importance of this feast. He says there: "I made bright the place of those that cast the destinies, which is the Chamber of the Assembly, the oratory of the Fates wherein at Zagamu, the opening of the year, on the 8th to the 11th day, the divine King, the god of Heaven and Earth, taketh up his abode. The gods of Heaven and Earth submit to him with awe; they bow down and take their stand before him. A destiny of my life of long-enduring days may they cast (for me)." This ceremony, which took place in E. Sagilla, the temple of Merodach, was supposed to

represent the divine conclave which took place in the Council Chamber of Heaven each year to decide the affairs of men for the year.

After the service came the procession, the grandest of the year. The King himself took part in it, and all the court officials. In the procession was the sacred boat of the god, rich with gold and lapis lazuli, borne on high, the chariot of gold drawn by four yoke of sacred horses, like the divine chariot of the god in which he defeated the Demon of Night, priests, scribes, temple guards, and singers and musicians. Deputations came from other temples, and the schools of the temples. Last, not least, were the populace, who thronged the sides of the street, dressed in bright and strange costumes; a motley crowd of all nations and tongues, all filled with joy and bent on pleasure, for it was "the annual holiday." Master and servant were equal, the slave free to enjoy himself, and every heart was glad. Such are some of the associations of this ancient Street of Pageans, which has been recovered from under the dust of age!

Old Greek City Unearthed.

In the last number of the *Revue des Deux Mondes* M. Collignon, of the Academy of Inscriptions, published the result of a personal visit to the remains of the Greek city of Priene, where excavations have been going on for some time.

The site of ancient Priene, one of the twelve federated cities founded by the Ionians on the western coast of Asia Minor, was examined by Chandler and Revett in 1763. In 1873 Rayet and Thomas discovered and excavated a temple of Athena Polias there, and published an account of their investigations, but the remains of the Greek city itself were untouched until Wiegand, Heine and Schroeder, under the auspices of the Royal Museum of Berlin, began their excavations in 1895, which they have continued ever since.

They have unearthed the ruins of an entire Ionic Greek city of about the time of Alexander the Great; a resurrection of a

Hellenistic Pompeii of streets, public squares and edifices, private houses and buildings; in short, the skeleton of a flourishing metropolis. These discoveries have hitherto been known only through scanty and summary official reports.

M. Collignon, who made a personal inspection of these discoveries, says that Priene was built on the southern slope of Mount Mycale at the foot of a steep, rocky promonotory, 1,500 feet high, which formed its fortified acropolis. The sea once washed the hills of the town and filled its port and docks, but the alluvial deposit of the River Meander has, in the course of centuries, covered the city and pushed back the shore until its site is now inland. No traces of the archaic Ionian colony, founded in the tenth or eleventh century, have yet been discovered. It is only known that the city grew while struggling with its Carian and Lydian neighbors; that it was sacked by the Persians about 544 B. C., and incorporated with the Persian Empire until Alexander the Great restored its independence.

The existing remains of Priene date from, and shortly after, the reign of Alexander; the temple of Athena Polias was not finished when the Macedonian king marched through Iona. The modern streets of any given city are no more rectangular, or mathematically linear, than those of old Priene, whose main ways running east and west are parallel and about twenty-five feet wide; the cross streets, about fifteen feet wide, cut the wider ones at regular intervals and right angles, dividing the town into blocks which are again made up of houses covering the same superficies. The elevation of the streets follows the irregularities of the ground over which they run. A given street may steeply descend into a hollow or rise by steps to a terrace; all are as mathematically aligned as soldiers on parade. A citizen of old Priene could have given his address as accurately and easily as any dweller in New York above Fourteenth street; the corner of Fifteenth street and Third avenue could have been as quickly found in old Priene as it can be in the American city 2,200 years later.

The main entrance to the old metropolis fares by the western gate in its walls, and opens into a long wide street, paved

with large square stone blocks. Contemporary cities were not so well kept as this, for we read in an inscription from the Piræus that the Athenian agronomes were continually ordering streets to be repaired and cleansed for professional functions. An open conduit runs through the center of this street, an improvement on the drainage of Smyrna, for Strabo tells that there, during rains, the roadways were often flooded with sewage and dirt. There are in Priene no traces of sidewalks such as are found in Pompeii; these were Roman innovations.

Following the main roadway eastward, the visitor sees, just beyond the gateway, a small shrine dedicated to Cybele and decorated with two marble images of her. Beyond this sanctuary stand the remains of a consecrated house, or chapel, dedicated to some unknown deity. It encloses a large room with a raised platform at one end to which access is had by two flights of steps. One of the door jambs of this room is inscribed with the warning, "No admission unless dressed in white," followed by a list of priestesses. Still further on, the visitor stops to admire a small water jet and basin, made beautiful by two pilasters supporting an architrave, like those at Pompeii; happy embelishments which break the monotony of the street lines and suggest to the artist pictures of a group of Greeks stopping to gossip and drink, or flirt with the women who gathered there to fill their graceful water vessels.

The mansions which border this main street are not so well preserved as those of Pompeii; here there is nothing to compare with the house of a Roman Vetii, but enough remains to give a very good idea of the plan of the Greek house of the fourth or fifth century B. C., from which the Pompeiian dwellings are derived.

The Prienean edifices usually number four in a block, and are bounded by the four streets which insulate them, the blocks measuring about 140 feet by 150; each containing four houses and fronting on two streets, their doors open on the narrower side streets; their walls being built of large rough

stone blocks, and the openings in them few and small, the main avenues of Priene must have resembled those of the old Arab quarter of an Oriental city of to-day, and home life, as in all the present Orient, must have been very private and exclusive.

The Priene houses vary in plan, but the system on which they are all built is the same. The rooms on the ground floor, whose levels often vary, conforming to the ground on which they are built, inclose a central open court surrounded by a peristyle, corresponding to the atriums of the Pompeiians; the family life of the Greeks centered around it; in winter they lived in the rooms communicating with it, and in summer frequented its shady colonnades where the noises and bustle of the street could not penetrate.

One of Priene's finest mansions has a large central court with a well-head in the shape of a capital of a column. Many such may still be seen in Venice. The walls of this house are very ruinous, but those of one room are almost intact. A tourist would pass them by with indifference, but the eye of an archæologist sees on them traces of the stucco with which they were once covered, and of their delicate plastic decoration in color. This decoration originally consisted of a frieze with triglyphs carried by Ionic half columns; a satyr's mask, colored red, still remains.

These are valuable vestiges of antiquity, for they show the origin of the so-called "first style" of Pompeiian wall decoration, which dates back to the second century B. C. This style of ornament employs stucco, painted in imitation of marble, has a scheme of foliated architectural embellishment in stucco relief, colored, is properly Greek, not Pompeiian, and existed at Priene and Pergamus before the existing city of Pompeii was built. At Delos the details, such as garlands, winged doves with sky-blue wings and human figures, are later, and date from the second century B. C.

A rich householder of Priene furnished his house with marble tables adorned with mouldings, their supports ending in lion-claw's carving. On them stood censors, candelabra

and vases of bronze in the Pompeiian style. Examples of all of the foregoing have been found in the excavations. The latter have also settled a long-mooted matter, namely, for what purpose the fragile and often beautiful terra-cotta figurines were made. The soil of Priene has revealed that these were used as bric-á-brac, as in modern dwellings, fastened against walls, placed in niches or on shelves, and many have been found in such positions and places. All types are represented, from the pedagogue leading his scholar, to statuettes of gods and goddesses. Numbers of marble statuettes have also been found, many of them true works of art; among them one of Alexander.

M. Collignon considers the agora of Priene the finest type of a Greek market-place or forum built prior to the time of Alexander's successors ever discovered. The main street of the city traverses and divides it into two unequal parts, the smaller being the northern portion. On this side it is bounded by a terrace, approached by flights of steps, whereon was built a colonnaded portico more than 400 feet long, inscribed: "The Sacred Portico," and therefore reserved for political, religious or administrative purposes. Its walls were covered with inscribed decrees, laws, and official acts, many of the time when Rome first interfered with the affairs of Greece. Sundry rooms at the back of this colonnade were appropriated to the use of judges of the courts, the keepers of the public archives, and public officials employed in the care and management of the agora.

Ancient Theatres in Crete.

THE Italian archæological expedition to Crete has recently made some important discoveries at Phaistos, near Gortys (or Gortyna), where what is supposed to be one of the oldest Greek theatres has been discovered. Apropos of this fact, the London *Builder* of December 7 publishes some curious old documents of the sixteenth century describing the condition of many of the greater Roman monuments in Crete as they ex-

isted at that period, when the Venetians held sway in the island, and possibly carried on an extensive destruction of such things for the sake of transporting the old materials to Venice and elsewhere.

These documents, extracts from which are given in the *Builder*, consist of some old letters and a bundle of original plans, preserved amongst the MSS. of Ambrosiana at Milan. A large collection of Greek inscriptions is bound up with these documents, and they possibly have been already printed, but the architectural portion has certainly never before been published.

The plans of the theatres in Crete are shown without the usual divisions of spectators' seats into *cunei*, but this is, perhaps, merely a careless omission. A much more important peculiarity about the drawings is the very unique way in which the *praecinctiones* are shown as occupied by concentric rows of columns. Such an arrangement of course suggests the "covered theatre" of antiquity, of the construction of which we seem to know very little. The *Odeion*, or covered theatre of the Romans, used for musical performances, seems to have been a common adjunct to a Roman provincial town during the Empire. The best-preserved example is perhaps the theatre of Herodes Atticus, built at Athens in A. D. 161. It is said that charred remains of timber and brickwork, supposed to have been used in the construction of the permanent covering, were found here in 1848, when the ruins of the Acropolis were undergoing exploration. At the present day there are certainly no traces of such a roof, nor do there appear to be any remains of columns on the *praecinctio* in the position shown on the Cretan plans. The whole question of how an Odeion was roofed over remains a puzzle, unless these examples of such buildings in Crete, which were, of course, in a more perfect condition 400 years ago, may throw some light upon the subject. It may be suggested, however, that if the roof was carried on the columns as shown in De Belli's sketches, the lowest row near the proscenium must have been phenomenally high, and perhaps slender, or the back seats of

the auditorium would have had but a poor view of the stage, especially in the case of the great theatre of Litto. The covered theatre of the Romans was evidently a great stride in such arrangements from the simple Greek theatre excavated in the hill-side, exposed to a great extent to the sun and rain, and almost unusable at certain seasons.

Legacies to Egypt Exploration Fund.

THE honored name of the late ALEXANDER MCWHORTER, of New Haven, has been kept upon our Annual Report by his widow; and now that she has joined him "beyond the (Christian) Nile," we find that her love for his memory and this good cause prompted her to bequeath to me, as trustee, one thousand dollars, the income from which is to be paid over to the Egypt Exploration Fund. Accordingly, this income will be seen in the form of a subscription each year in our Annual Report, titled, ALEXANDER MCWHORTER (Memorial), $1,000. Dr. McWhorter won distinction as a Hebrew scholar, and critical writer in that field of Old Testament theology and history.

I may be allowed to point a moral from so excellent a text, so practically put. Are there not many others willing to follow, in greater or lesser degree, so good an example? Only the most undoubted securities will be used for such investments. The society in London is establishing a fund, and the United States may well do likewise in this cause.

WILLIAM COPLEY WINSLOW.

525 Beacon Street, Boston.
Jan. 15. 1902.

Palestine Exploration Fund.

A FRIEND writes to ask what are the comparative claims of the Palestine Exploration Fund and the American School of Research in Palestine. Being well acquainted with both, and much interested in both, I shall endeavor to give an impartial

reply. The Fund is an organization formed to explore Palestine in a scientific spirit. It has worked upon its task thirty-five years, and has accomplished much. The country has been accurately surveyed, and all the results exist in excellent maps. Almost every Bible locality has been identified. Under a succession of firmans excavations have been made at Jerusalem, and other points, as the long list of publications will show. This distinct scientific work is only in its beginning, but it is well begun, and goes steadily on.

The American School is primarily for the education of its students. They will study the languages of the Bible and of the land, they will investigate the history and geography, they will examine manuscripts and inscriptions, and thus will prepare themselves for intelligent teaching and preaching. In connection with this study some excavation will be done with or without directly coöperating with the Fund as may seem best. At present the school is not in a position to do such work, and, therefore, it does not seek for a firman. There is a large scheme on foot to do at some distant day a large excavation, but all is as yet in the air. There is, therefore, no parallelism as yet between the two organizations since the Fund alone is doing the work of excavation. The School and several other institutions, German, French, and so on, may in the end help to do parts of this great work, but that will probably be under somewhat different conditions than those now existing in the government of the land.

A joyful piece of news has just come to hand in a letter which states that the water from Solomon's Pools is again flowing into the city. The rainfall was so scanty last winter, and the suffering in the summer was so great, that the new Pasha saw that something must be done, and he procured some transfer of income by which money was found for laying iron pipes all the way. The water is to be had in several places in the city, and is said to be very pleasant to the taste. If this has been done, may we not hope for other benefits to the people from a more reasonable public policy?

The study of present customs in Palestine is most profitable

as regards the light thrown upon the Scriptures. It is common to suppose that the invasions of so many peoples, Jews, Assyrians, Babylonians, Greeks, Egyptians, Syrians, Romans, Persians, Arabians, and all the rest, must have obliterated the life of old time, and so it may seem to the tourist who stops in a European hotel, and rides in a train or laudau; but let him go away from Jerusalem and dwell in tents and talk freely with the people and be fully at home with them, and he will learn how much remains unchanged, how much of Genesis is being repeated every day. Take, for instance, the worship: there are the sacred spots as before, the stone pillar, or the whitened tomb, or the holy tree, and to these the people still go in all their troubles with their offerings.

Sacrifices are still offered, and they are deemed as essential to the successful issue of an undertaking as ever they were. And the feast follows as a matter of course. The building of a road, even a railroad, cannot proceed happily without the sacrifice, and much less can anything important be done among the more remote natives.

It is here that the American School finds its entire justification, because the Scriptures must be studied and interpreted from the Oriental point of view, and the only effective way to get that point of view is to make a sufficient sojourn in the land. Nor will the possible improvement of the land efface its distinctive characteristics. The bringing of the water to Jerusalem simply restores the old conditions, and so it will be when trees again mantle the mountains, and the fields are once more irrigated and made fruitful. The days of chariots must have been days of roads to some extent and therefore the building of roads is not to be deprecated on any account. If water has come to Jerusalem, a system of drainage must follow; but the installation of such a system would only utilize the great sewer which Wilson and Warren explored in the Tyropœon Valley.

Inquiry is made as to the Madeba mosaic map. The Fund's agent, Mr. Dickie, was sent there to copy it, but was refused permission. The map was copied by the French, and was pub-

lished in Paris at Maison de la Bonne Presse, 8 Rue Francois Ier, under the title *La Carte Mosaic de Madeba.* Mr. Macalister will probably obtain leave to copy it ere long. The strife between French and English in such matters is deplorable, as the history of excavations at Abydos in Egypt shows, but the English generally do more thorough work, being willing to take ample time before publishing results.

The little lead figures representing people bound and writhing in agony, when first found at Tell Sandahannah, were spoken of as captives, but it is now seen that they represent the mode of enchantment practised throughout the East, as Budge, Jastrow and others have shown. The inscribed stones found with them contain curses, but they have not yet been fully deciphered. This is a new field of Palestine archæology.

THEODORE F. WRIGHT,
Hon. Sec'y for U. S.
42 Quincy St., Cambridge, Mass.

The American School for Oriental Study and Research in Palestine.

FROM the Twenty-second Annual Report of the Council of the Archæological Institute of America, we glean the following facts concerning the American School for Oriental Study and Research in Palestine:

The proposal to establish a school in Palestine was made by Prof. J. Henry Thayer in an annual address delivered by him in June, 1895, at Hartford, as President of the Society of Biblical Literature and Exegesis. Professors Thayer, Theodore F. Wright, and H. G. Mitchell were appointed a committee to carry the proposal into effect. This committee was enlarged in 1896 by the addition of two members, Rev. William Hayes Ward and Rev. John P. Peters. This committee made its final report to the society in December, 1900, and the "Constitution of the American School for Oriental Study and Research in Palestine," based upon the series of resolutions presented by Professor Thayer in 1896, was then adopted. The manage-

ment of the School is committed to a board of six members, of whom five are elected annually from the Society of Biblical Literature and Exegesis, by the vote of such institutions and individuals as contribute each not less than $100 a year towards the maintenance of the School, and one is the President of the Archæological Institute of America, *ex-officio*. This board chooses its own officers, has charge of all money contributed for the use of the School, appoints its directors (subject to the approval of the Board of Councillors), and fixes their salaries, acts on applications for membership in the School, assigns any Fellowship that may be founded, and makes an annual report of its doings in writing. The public interests of the School are confided to a board of fifty councillors, who are chosen by the Society of Biblical Literature and Exegesis, at its annual meeting, and include, besides representatives of the institutions contributing to the maintenance of the School, such other persons as are willing to become its patrons or benefactors.

The School was opened in Jerusalem, under the directorship of Prof. C. C. Torrey of Yale University, just five years after Prof. Thayer had first made the proposal for its establishment. In December, 1900, Prof. Thayer reported as follows: After a delay of years, which was principally due to a lack of funds, the project was carried into effect by the choice of Prof. C. C. Torrey, Ph. D., of Yale University, as the first director. Prof. Torrey left this country last midsummer for Constantinople, in order to secure there the permit requisite for the orderly establishment of the School at Jerusalem. He was provided in the Society's name with a formal diploma of authentication, which was countersigned by the President of the Archæological Institute of America, under the seal of that organization. He was also fortified with the assurance from the State Department at Washington that our minister at Constantinople would be requested to commend the enterprise to the kindly offices of the Ottoman government when the delicate negotiations with that government, which were then pending, should open the way. After several weeks' delay, he

was informed by the head of the Imperial Museum that the desired firman would ultimately be granted, and leaving the necessary documents in charge of the United States Legation, which promised its intervention at the proper opportunity, he betook himself to Jerusalem, where the United States Consul, Dr. Selah Merrill, a former member of this Society and of the American Oriental Society, had been previously requested to secure provisional quarters for the School, or "Institute," as the Turkish authorities prefer to call it. No suitable accommodations having presented themselves, the School is temporarily located in a large room formerly occupied by Messrs. Bliss and Macalister of the English Palestine Exploration Fund, in the "Grand New Hotel," so named.

The nucleus of a working library for the School was sent to Jerusalem from this country, many months ago, and Dr. Torrey was empowered to make, on his way through Europe, further purchase of books to the amount of $500.

The responses to appeals for funds which have been made by the committee on behalf of the School have been rather disappointingly meagre, although their constant and widespread efforts may perhaps be regarded in part as seed-sowing, from which some harvest may be reaped hereafter. The Archæological Society has generously granted the School a subsidy of $500 for the current year, and contributions from many other sources, which in no single instance have exceeded that amount, have augumented the deposits to about $2,000, independently of the annual subscriptions (of "at least $100 each") from the coöperating colleges and schools.

Experience has thoroughly satisfied your committee that an income adequate to the efficiency of the School is not likely to be secured by any other method than *direct personal solicitation* on the part of those interested in its success. They accordingly earnestly request all present to make at once some effort on its behalf.

The desirableness of undertaking excavation is too obvious to be forgotten. A clergyman of the Protestant Episcopal church, a graduate and Doctor of Philosophy of Columbia,

Rev. James B. Nies of Brooklyn, became so interested in this branch of the scheme that, after spending nearly two years in Palestine, he has volunteered, and been authorized, to solicit funds for beginning such work at the site of the ancient city of Samaria. The antiquity and varied history of that city render it an especially promising locality for such an undertaking.

In a circular issued just after the meeting of the Council last May, Prof. Thayer reported as follows:

The interests of the School seem to make it advisable that the report of the committee, which was presented to the Society of Biblical Literature, should be supplemented from the statement made to the Council of the Archæological Institute of America at its recent meeting in New York of which Council the chairman of the School's board of managers is *ex-officio* a member.

After repeated conferences with Rev. James B. Nies, Ph. D., the managers concluded a compact with him, according to which, in return for the successful raising by the first day of March, 1903, of a fund of $200,000, the income of which shall be expended in exploration and excavation in Palestine, he is to receive appointment for the term of five years to the office of Field Director, the managers reserving the right to employ in the actual work such archæological and engineering experts as they may select, and he, on his part, promising to coöperate cordially with all such employers, and to recognize his work at all times as subsidiary to the School and subject to its managers. The undertaking has already received the endorsement of many persons of influence in the scholarly and religious world, and some $30,000 have been conditionally subscribed.

The managers have elected Professor Dr. H. G. Mitchell, of the Boston University School of Theology, to serve as director of the School for the coming year. He has accepted the appointment, and will leave for Europe next month. The difficulty they have encountered in obtaining their choice as director has taught them the wisdom of the practice adopted

by the schools at Athens and Rome. Accordingly they have nominated Prof. George F. Moore, of Andover Theological Seminary, and Prof. George A. Barton, of Bryn Mawr College, to serve as directors for two years following the next year, and have left this order of succession in service to be determined by the private convenience of these two appointees.

The welcome subsidy granted the Palestinian School by the Archæological Institute enabled its management to offer a Fellowship in the School for next year of $500, to be assigned mainly on the basis of a competitive examination, and held on terms and conditions analagous to those governing Fellowships in the schools at Athens and Rome. These eligible candidates offered themselves for the competition, and the appointment was finally awarded unanimously to a young student of exceptional promise named Martin A. Meyer, twenty-two years of age, a B. A. of the University of Cincinnati, and about to graduate from the Hebrew Union College.

The following paragraph was appended to the announcement of the examinations for the Fellowship to be awarded next spring for the year 1902-03.

The constitution of the School prescribes that it shall be open to duly qualified applicants of all races and both sexes. Persons wishing to become members of it must make application to the Board of Managers. Applicants from any of the institutions contributing to its support will be admitted on presenting a certificate of qualification from such institution. They will be expected to spend from the first of October to the first of June in connection with the School. They will be subjected to no charge for instruction, but must provide for all their personal expenses; these, it is believed, need not, with economy, exceed $500, including the cost of passage out and back.

An Ancient Phœnician Temple Discovered.

According to the trial trenches cut by Makridi Bey, the building here buried forms a rectangular parallelogram, the two sides of which measure sixty and forty yards respectively.

By means of a large inscribed stone found *in situ*, and of an inscribed votive object, and through a study of the peculiar character of the antiquities rescued in general, it could easily be ascertained that this edifice represents the remains of an ancient Phœnician temple sacred to the god Eshmun, which at a later period as Makridi Bey believes, was considerably enlarged. We, therefore, have here before us one of those sanctuaries known to have been constructed by the Phœnician kings near the rivers and at other conspicuous places. I remind my readers of the temple of Eshmun erected by King Eshmun'azar of Sidon, according to the long inscription on his sarcophagus, deposited in the Louvre at Paris.

The Turkish excavations were very successful with regard to portable finds. Notwithstanding the short time which could be devoted to a methodical examination of a few sections of the ruins, the trenches yielded about two hundred and forty fragments of sculptures, statues, and architectural remains in marble and limestone, vases in terra cotta, glass vessels, inscribed gems, etc. Though most of these antiquities belong to the Hellenistic period, there are two larger Phœnician inscriptions, each of six lines, and three other fragmentary ones, among the results, which are of importance for Semitic paleography. For the present I must, of course, abstain from communicating the complete text of these new inscriptions, but I am at liberty to state the following interesting facts: Two of the fragments show only a few Phœnician letters, and may be well passed over; the third has a nearly complete votive inscription of two lines, beginning with the words, "May Eshmun bless." The piece of carved marble on which these words are written is rounded on one side, and may possibly have formed part of a statue dedicated to the god by a prominent individual, who, however, was certainly not king.—[*Prof. Hilprecht in Sunday School Times.*

Turkish Excavations Near Sidon.

In a previous number of the *Sunday School Times* (September 28, 1901), Professor Hilprecht called attention to the fact

that the Imperial Ottoman Museum at Constantinople had quietly undertaken to determine the character and contents of the ruins of Bostân esh-Shaykh, in the neighborhood of Saïda the Biblical Sidon). To-day, says Professor Hilprecht, in the *Times* of Dec. 21, I am in a position to give a brief summary of the results, the most important part of which I have recently examined in the Imperial Museum. The excavations were conducted for six weeks, from June 10 to July 19 of the present year, under Makridi Bey, a young, intelligent Greek, who, immediately before he began his work in Phœnicia, acted as the delegate of the Ottoman Government at the German excavations at Baalbek. Having a report on his important discovery in the course of preparation, soon to appear in the Biblical Revue, edited by the Dominican Fathers at Jerusalem, Makridi Bey has naturally reserved all the details of his excavations for himself. At the same time, however, he most courteously allowed me to give this first preliminary statement to the public, even before his own treatise is published.

The ruins of Bostân esh-Shaykh—not to be found on an ordinary map—are relatively small as to size and extent. They are situated about an hour's ride to the north of Saïda, not very far from the coast of the Mediterranean, on the southern bank of the little river Nahr el-ewweli, the Bostrenus of ancient writers. Unfortunately, their strata had been previously greatly disturbed by the natives, who searched for antiquities or used these ruins as a quarry, the remains of solid walls appearing over the ground at several places. Some of the smaller Phœnician and Greek antiquities which within recent years were repeatedly offered for sale, and reported to have been unearthed in the environments of Sidon, must doubtless be ascribed to this site.

Rev. Dr. J. P. Peters, who was director of the Babylonian expedition at Nippur, will spend a good part of the coming year in making archæological investigations in Palestine. Dr. Peters has nearly ready for publication a work on pre-historic archæology.

Subscriptions to the Egypt Exploration Fund, the Archæological Survey Fund and the Græco-Roman Branch.

To the Editor:

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Book Reviews.

THE LORE OF CATHAY, OR THE INTELLECT OF CHINA. By W. A. P. Martin, D. D., LL. D., President of the Imperial University.

China is one of the most interesting countries in the world. For over 4,000 years China has borne the palm of unchangeableness socially, industrially, and intellectually. The civilization of China has been developed under peculiar forms and influences, and with the exception of the steam engine and electric telegraphs, there is scarcely any great invention of

modern times which has not been in use among the Chinese for many centuries. The compass, porcelain, gunpowder, paper and printing were known for many centuries. The literature of China, in a geographical, ethnological, and historical point of view, is unquestionably the most comprehensive and important of the whole of Asia. The printed catalogue of one of the Imperial libraries is composed of 122 volumes; and a selection of the Chinese classics, with commentaries and scholia, which was begun by the older of one of the emperors, comprised 180,000 volumes. Some of the oldest monuments of Chinese poetry, history, philosophy, and jurisprudence, belong to the most ancient writings of the human race. Said Mr. Burlingame, the U. S. Consul, to Mr. Motley, "There are 20,000 Ralph Waldo Emersons in China." A writer has described the Chinese philosopher as a compound of Goethe, Emerson, and Madame de Genlis. Like Emerson, the Chinese sage has broad, vague sympathies and intuitions of a righteous kind, and a strong apprehension of the analogies and sequences in the world of nature and man. Like Goethe he has the courage of his discernment, and asserts the moral and political importance of social minutiæ.

The astronomical knowledge of the Chinese was almost certainly derived from their kinsmen in Mesopotamia, and we have a correct description of the heavens, with the precise dates of midsummer and winter, and the spring and autumn equinoxes, extending back over 2,000 years before the time of Confucius (500 B. C.). The primitive religion of the Chinese probably stood nearer to that of Egypt and Babylonia, both in the kind and quantity of its observances, than some modern writers would lead us to suppose.

As long ago as 1871 Dr. Edkins was struck by the many ancient customs pointing to a connection once existing between Western Asia and China. In 1880 a paper on the history of the Chinese Language by M. Terrien de Lacouperie was presented to the Royal Asiatic Society, in which the phonetic laws of spelling of the ancient Chinese writing and the resemblances between this writing and the pre-cuneiform or linear

Akkadian character were described. The Rev. J. C. Ball, an Assyriologist, began 1889 to publish a systematic comparison of Chinese and Akkadian roots, and has undoubtedly proved a deep relationship between the vocabulary of the two languages. Mr. Ball and M. Lacouperie agreed in regarding Chinese as a representative of a much earlier stage of Turano-Scythic speech than any other living language, and as still including elements going back to some source, common to it, with the founders of Elamo-Babylonian civilization.

The history of this wonderful people, who have remained isolated from the world so many thousand years, is surely worthy of study. Says Dr. Martin: "Never have a great people been more misunderstood. They are denounced as stolid, because we are not in possession of a medium sufficiently transparent to convey our ideas to them, or transmit theirs to us; and stigmatized as barbarous, because we want the breadth to comprehend a civilization different from our own. They are represented as servile imitators, though they have borrowed less than any other people; as destitute of the inventive faculty, though the world is indebted to them for a long catalogue of the most useful discoveries; and as clinging with unquestioning tenacity to a heritage of traditions, though they have passed through many and profound changes in the course of their history."

No man has a better right to present to Western civilization the wealth of the intellectual attainments of the Chinese than Dr. Martin. As President of the Imperial University he has been brought into long and intimate contact with Chinese culture; he is familiar with the Chinese literature and language, and has drawn his material from native sources through original research, and he summarizes the scholarship, philosophy, and religious thought of the Chinese people in a sympathetic manner, and with an evident knowledge of the workings of the Chinese mind. He mirrors their intellectual life as it developed under investigations extending through many years of intimate association with Chinese scholars, and of identification with Chinese education.

Dr. Martin believes that China is not incapable of reformation. He says: "The Chinese have not been stationary, as generally supposed, through the long part of their natural life. The national mind has advanced from age to age with a stately march; not, indeed, always in a direct course, but at each of its great epochs, recording, as we think, a decided gain; like the dawn of an arctic morning, in which the first blush of the eastern sky disappears for many hours, only to be succeeded by a brighter glow, growing brighter yet, after each interval of darkness, as the time of sunrise approaches."

Dr. Martin shows that instead of remaining stationary, as many writers have given us to understand, and being wedded to a uniform system of despotic government, the Chinese have lived under as many forms of government as ancient Rome or modern France. Three systems of religion have appeared on the arena of the empire, and struggled for ascendancy since the sixth century before the Christian era. Confucianism was persecuted under the dynasty of China; and Taoism and Buddhism alternately persecuting and persecuted, kept up a conflict for ages, each in turn seating its own disciples on the throne of the empire. The last of these is of foreign origin; and its universal prevalence, according to Dr. Martin, does much to reconcile the people to the introduction of religious ideas from abroad; while it stands forth as a visible proof of the possibility of converting the Chinese to a foreign creed.

Dr. Martin shows conclusively that the Chinese have not maintained through all the ages that character of cast-iron uniformity so generally ascribed to them. Worshippers of antiquities, says Dr. Martin, they certainly are, and strongly conservative in their mental tendencies; but they have not been content, as is too commonly supposed, to hand down from the earliest times a small stock of crystallized ideas without increase or modification. The germs of their civilization, like those of any civilization worth preserving, are not precious stones to be kept in a casket, but seeds to be cultivated and improved. In fact, modifications have taken place on an extensive scale, foreign elements have from time to time been

engrafted on the native root, and the native scholar, as he follows back the path of history, fails to discover anything like uniformity or constancy, except in a few of the most fundamental principles.

Dr. Martin enters very fully into Chinese contribution to arts and sciences, literature, religion, philosophy and education, and he closes his work with chapters on studies in Chinese history. Dr. Martin has written a scholarly work, and the view he gives of the ingenious workings of the Chinese mind is deeply interesting. The work has fifteen full page illustrations.

(New York and Chicago. Fleming H. Revell Co. 8 vo., pp. 480. Price $2.50.)

THE Twenty-first Memoir of the Egypt Exploration Fund, recently delivered to subscribers, is entitled "The Royal Tombs of the Earliest Dynasties. 1901. Part II." By W. M. Flinders Petrie. This is one of the finest volumes that has been issued by the Fund. It describes the continuation and conclusion of the work on the Royal Tombs of Abydos, begun in 1900. There are ninety-eight plates, some of them colored. The result of the excavations at Abydos gives us the complete sequence of kings from the middle of the dynasty before Mena to probably the close of the IInd Dynasty, and there can be traced in detail the fluctuations of art throughout those reigns. Prof. Petrie gives a detailed account of the tombs, and the great number of inscribed tablets, sealings, steles, inventory tablets, vases, etc.

The most important discovery of the year was that of the jewelry in the tomb of King Zer, which belonged to his queen. In the time of Amenhotep III the body of the queen had been found and broken up. One of the plunderers hastily put the forearm in a hole in the wall, and then either got so much more plunder that he ran away, or else perished in a squabble. This hole never seems to have been disturbed when building a stairway close by it; and for more than a thousand years offerings to the shrine of Osiris continued to be made here, and

visitors passed within a few feet of the arm without looking at it. The Copts then destroyed the shrine and all that they could find, but never touched the arm. The workmen under Amélineau cleared the tomb, but still the arm lay in the hole in the wall, until discovered by Petrie's workmen. There were four bracelets found on the arm, and they comprise the oldest jewelry known, some two thousand years before that from Dashur. Here, at the crystallizing point of Egyptian art, as Prof. Petrie says, we see the unlimited variety and fertility of design. Excepting the plain gold balls, there is not a single bead in any one bracelet which would be interchangeable with those in another bracelet. Each is of independent design, fresh and free from all convention or copying. And yet not any one of these would be found in place among the jewelry of the XIIth Dynasty ; they all belong to the taste of their age—the purest handwork, the most ready designing, and not a suspicion of merely mechanical polish and glitter. The technical perfection of the soldering has never been excelled, as the joints show no difference of color, and no trace of excess. The gold was worked by chisel and burnishing ; no grinding or file marks are visible. The chapter on Inscriptions was written by Mr. F. Ll. Griffith. He observes general progress and development from the kings before Mena, through the First Dynasty and the Second Dynasty, towards the methods, mannerisms, expressions, and titles current in the Fourth and later Dynasties.

Archæological Notes.

In an article by Rev. W. W. Moore, D. D., in the *Union Seminary Magazine* for January, entitled "The Passing of Ussher's Chronology," the writer says : Ussher's name, however, would never have become a household word but for his scheme of Biblical chronology, which, though only one of a hundred and eight different views of the same Biblical data (some of which differ from others by no less than two thousand years), had the extraordinary good fortune to be printed in the margin of the Common English Version of the Bible. It thus became fas-

tened upon the popular mind, and was gradually invested with a reverence akin to that with which the people regarded the sacred text itself. For these dates were first placed in the margin in 1701, and the custom of printing them along with the text has continued to the present time, so that for fully two hundred years the people have been drilled in the habit of regarding them as authoritative. Being familiar and convenient, the scheme has been generally adopted by historians also, and has thus still gained wider currency. But its inaccuracy has been fully established, and the scheme is now obsolete. This has been generally recognized for some years as to certain parts, such as his underestimate of the duration of the Israelitish sojourn in Egypt, in which he is 215 years out of the way, and his overestimate during the period of the dual kingdom, from the disruption to the fall of Samaria, in which his figures are generally about forty years too high. But the gravest difficulties caused by Ussher's computation do not belong to either of these periods, but to the much earlier period extending from the creation to the time of Abraham.

Ussher's date for the creation is B. C. 4004, and for the flood B. C. 2348. Our readers have probably seen accounts of the recent excavations at Nippur, in Babylonia, by the expedition sent out by the University of Pennsylvania, under the leadership of Professor Hilprecht and Mr. Haynes, and of their claim that the ancient temple of Bel there unearthed must have been founded not later than about B. C. 7000. This is a staggering figure, and we shall do well not to accept it too hastily, though, as a matter of fact, it *is* accepted by nearly all expert Assyriologists, so far as one can judge from opinions published. . . . . .

The same general conclusion has been reached by the Egyptologists. Prof. W. M. Flinders Petrie assigns to the pre-dynastic kings the date of 4800 B. C. (*Harper's Monthly Magazine*, October, 1901), and argues that civilization began in the Nile Valley about 7000 B. C. We need not accept these high figures yet, perhaps, but the fact remains that both Assyriology and Egyptology contradict Ussher.

A FEW years ago the Russian Prince Abemalak Lazareff, during his visit to the ruins of ancient Palmyra, discovered a large block of stone, about twelve feet long and eight feet wide, containing a well preserved bi-lingual inscription (*i. e.*, Greek and Palmyrene), which is supposed to date from the third century of our era. The inscription is said to contain the tariffs of custom duties and taxes levied during that period, divided into three tables. Last year the authorities of the Imperial Russian Museum at St. Petersburg sent Professor Uspensky, of the Russian Archæological Institute, who resides at Constantinople, to Palmyra, with other experts, to report on the inscription and to ascertain whether it was possible to cut it out from the huge block. The professor having reported on the feasibility of the undertaking, the Russian Government obtained the Sultan's sanction to remove it to Russia. Accordingly an expedition was sent to the spot last summer, composed of workmen under the superintendence of a Russian consular official, and after cutting the block of stone into three parts separated the inscription from each, and it is now on its way to the Russian capital.

Palmyra, or Tadmor, as it is now called, is famous for the ruins of the Great Temple of the Sun. It was an important commercial place, being a depot for silk and other Asiatic and Indian products; and, on account of its copious spring, it must always have been a halting place for caravans passing through the Syrian Desert. It attained the height of its glory and prosperity in the third century, under Queen Zenobia, wife of the Emperor Odenathus.

DR. BELCK, the German archæologist, has been making excavations at Comana Cappadocia, the present Shahr. His researches show that there is no solid foundation for the belief that Comana Cappadocia was a sacred place, founded by the Hittites, and that, in all probability, the founders were Indo-German Cimmerians, the ruins dating most likely from 600 B. C. Another interesting discovery is that the stone lions at

Arslan Tash did not mark the entrance gate to a former Hittite palace, but are the landmarks of an ancient Hittite empire, probably that of Tyana. On his way home Dr. Belck will stay about a week in Constantinople, in order to obtain a firman from the Sultan, authorizing him to make further excavations in Cappadocia.

ANOTHER important discovery has been made at Pompeii at the same spot where was recently found what was believed to be the mummified body of the elder Pliny.

It consists of a grand Roman villa, one room of which is filled with objects of Greek and Roman art. These include a bronze statue representing Genius with a torch in its extended right hand, the whole being of superb workmanship. There are also four of the most beautiful Etruscan vases and models of various descriptions. Several other rooms were found to be full of cereals and other food stuffs.

Further exploration of this particular corner of Pompeii is expected to yield rich results.

THE new sequel (Nos. 55-58) of Father Scheil's *Notes d'epigraphie et d'archéologie assyriennes* contains some very important Babylono-Assyrian texts. A new fragment of the legend of Etana from Senkereh, probably dating from a period prior to Khammurabi, is given with a transliteration and translation. A very curious Babylonian text of the time of the Achæmenians follows, which will shortly be explained by Professor Oppert, and a third text from boundary stone supplies the Babylonian names of the deities so often represented at the top of these monuments.

ROBERT SEWELL has left England for Egypt, where, under the guidance of his friend, Professor Flinders Petrie, he will undertake, near Cairo, a series of important excavations. Certain outside reasons exist for believing that a Buddhist

mission went from India to Egypt about 250 B. C. No trace has been there manifest; but Mr. Sewell, whose archæological discoveries in India are well known, is to set about digging not very far from Cairo with a fairly confident heart. His uncle is the venerable warden of New College, Oxford.

THE forthcoming part of the *Transactions* of the Berlin Anthropological Society will contain a paper by Drs. Helm and Hilprecht, in which for the first time a chemical analysis of the copper and bronze objects from Babylonia is given. From this it would appear that in the oldest periods of Babylonian history antimony was used for making bronze, while in a comparatively younger epoch tin seems to have served this purpose, or a combination of both metals. The detailed description of a number of recent finds by Professor Hilprecht is an interesting addition.

THE first part of the new periodical *Beiträge zur alten Geschichte*, conducted by Dr. C. F. Lehmann, opens with an interesting article by Professor Ginzel on the knowledge of astronomy among the Babylonians. The learned astronomer concludes that the brighter stars were known to and named by the Babylonians in a remote antiquity and that the zodiacal signs are to be traced in Babylonian documents as far back as 3000 B. C. Also the origin of the lunar stations is to be sought for in Babylonia, whence astrology was spread over China, India and Arabia.

THERE are now being secretly conducted at Alexandria, Egypt, what promises to be the most important excavations of modern times. A magnificent temple, the most imposing structure of the Pagan world; the tombs of emperors and kings; priceless treasures, kept intact since the days of barbaric splendor that produced them—all these now lie buried in Alexandria awaiting the caprice of a Khedive before they may be revealed to the modern world.

CONTENTS of the *Proceedings* of the Society of Biblical Archæology. Vol. XXIII. Part 7.—Some Unconventional Views on the Text of the Bible. By Sir Henry H. Howarth.—Remarks by Canon R. B. Girdlestone, Dr. Paul Ruben and Dr. Gaster.—Quelques Letters Assyrienne. By. A. J. Delattre.—The Tomb of Pa-shedu. By W. L. Nash. 3 Plates.—A Cylinder Seal Bearing the Name Gehazi. By E. J. Pilcher.

CONTENTS of the *American Journal of Archæology*. Vol. V. No. 4.—Report on the Researches at Præsos, by Frederick Halbherr.—Ruins of Unknown Cities at Haghios, Ilias and Priniá, by Frederic Halbherr.—Fragments of Cretan Pithoi, by Luigi Savignoni.—A visit to Phæstos, by Antonio Taramelli.—A Visit to the Grotto of Camares on Mount Ida, by Antonio Taramelli. Four Plates.—Archæological Discoveries (January-June, 1901).

PROFESSOR HILPRECHT has nearly finished his history of Assyrian and Babylonian exploration in the nineteenth century, and the work will be brought out at the beginning of the year. He describes therein the researches he has been making during the last twelve years, including his excavation of no less than sixty thousand cuneiform texts.

Part 1, with 15 Plates of "Assyrian Sculptures" has just been issued by H. Kleinmann & Co., of London. This work represents by its text and illustrations a general view of all the Assyrian Sculptures of importance which are preserved in the Louvre, the British Museum, and other public and private collections. The illustrations are in phototype and were taken direct from the originals for this work. The Assyrian Collection in the Louvre is the first to appear, and will be issued in four parts. Price, five shillings per part.

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THE EGYPT EXPLORATION FUND.

This Society was founded in 1883 by Amelia B. Edwards, R. Stuart Poole and Sir Erasmus Wilson; the American Branch, now the national representative of the Fund, being formed late that year, by William C. Winslow. Its discoveries and other labors in Egypt relate to the settlement of obscure questions of the highest importance, touching the pre-pyramid and pre-historic times, the "Hyksos" conquest, and the origin and growth of language, science, industries and arts. They relate to Biblical sites, New Testament corrobations, hitherto unknown classical writings of the great authors, and the life man led in remote as well more particularly in Ptolemaic times. The results from the explorations appeal to every department of learning, and are of universal interest. The books are popular as well as scholarly, and the illustrations will delight every tourist upon the Nile that appreciates the monuments and the scenery.

Three distinct departments of the Society perform its work in the field, and each publishes its annual volume; besides which the Archæological Report, an artistic *brochure*, summarizes and reviews all discoveries, and all published in Egyptology for the year. In the chief department, that of the FUND itself, the sites of famous cities have been identified; the Biblical Pithom-Succoth, the city of Goshen, the Greek Naukratis, and Daphnæ have been discovered; statues and inscriptions, papyri, and beautiful objects in bronze and other metals, as well as in porcelain and glass, have been found; new and unexpected light has been cast upon the ancient history of the Hebrews; the early stages of the Route of the Exodus have been defined, and its direction determined; most important chapters in the history of Greek art and Greek epigraphy have been recovered; Ahnas, the Hanes of Isaiah, has yielded interesting monuments; Tell Basta, the Pi-Beseth of the Bible and Bubastis of the Greeks, has afforded ruins of peculiar significance

and grandeur, inscribed with texts of especial value; and the excavations of the ruins of the temple built by Queen Hatshepsu, at Deir-el-Bahari (Thebes), mark a distinct and brilliant epoch in the history of exploration in the Valley of the Nile. The discoveries at Deshasheh relating to the fifth dynasty era, and in the cemetery of Denderah, and at Behnesa (Oxyrhynchus) of thousands of papyri, including portions of the New Testament and classical writings of the greatest authors, not only prove the value of original discovery, but the astonishing archæological richness of the soil of Egypt.

THE ARCHÆOLOGICAL SURVEY OF EGYPT.

The Archæological Survey of Egypt, organized as a special fund in 1890, is of incomparable importance in many ways, and, in view of the wholesale and irreparable destruction of sculptures by Arabs, tourists and dealers in "Antiques," needs to be pushed vigorously forward The tombs of Beni Hasan and El Bersheh have now been scientifically surveyed, and their scenes and texts copied with absolute accuracy and in fullest detail. The pictures of life, "as it was," 2500 B. C., are historically of great value.

The Archæological Institute of America passed a vote indorsing this work.

GRÆCO-ROMAN BRANCH.

This department of the Fund, established in 1897, is specially devoted to the discovery and publication of remains of classical antiquity and early Christianity in Egypt. The remains already published include the earliest known texts of St. Matthew and St. John; the Logia or Sayings of Christ; a new poem by Sappho, and a mass of fragmentary literature by the classical masters, and of documentary and epistolary papyri which illumine the political, business, social life of that age for our instruction and delight.

A volume of about 300 quarto pages with illustrations will be published annually from these and future collections of papyri. Classical scholars and professors at American Universities are urged to support this important branch of the Egypt Exporation Fund.

The Books Published.

I. The Store City of Pithom. Thirteen plates and two maps. Price, $5.00. (Ed. exhausted.)

II. Tanis (Zoan). Part I. Nineteen plates and plans. Account of the greatest of all colossi is in this volume. Price, $5.00.

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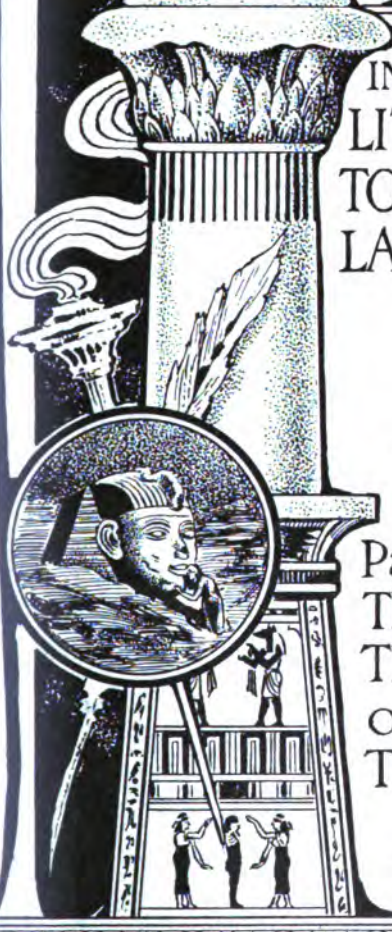

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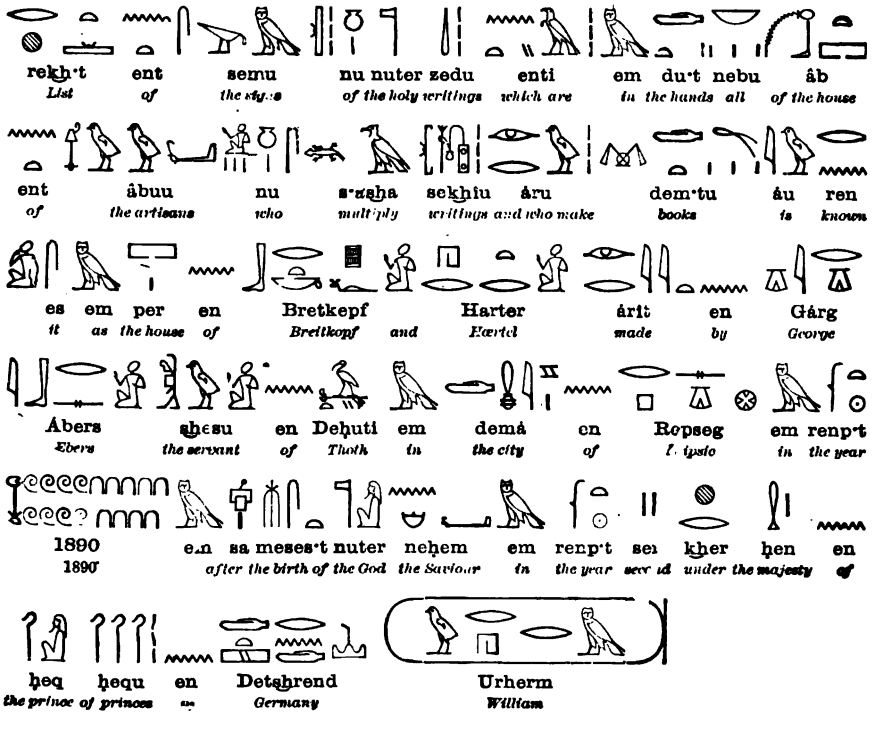

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The Motherhood in God.

RELIGION is often made healthier and stronger by bringing to the front some neglected thought of God, or by clearing some perverted view of His character. In recent years there has been a decided gain by the fuller statement of the Fatherhood in God, or, as it is generally expressed, the Fatherhood of God. But is there not a Motherhood in the Divine character?

The feminine as well as the masculine reflects God. He made man after His own image, male and female created He them. The perfection of one is as near God as that of the other. In the recent national sorrow of England, in which the nation had the sympathy of the wide world, the truth blazed out like a new star in the midnight sky that motherliness is even higher than queenliness. Our conceptions of the ideal of human character have greatly changed, and evidently will change greatly still ere we have them perfect. We profess to see in Jesus Christ the finest humanity that has yet appeared. But whilst we agree that we should imitate Him, the faith is not very clear or strong as yet, that to live the best life we must be willing to follow the Lamb whithersoever He goeth.

One of the most remarkable religious problems, to those who seek to raise the veil of word-description and try to see the reality of things, is the fact that the trend of the largest part of Christianity is to worship a feminine rather than a masculine Deity. All know what the more cultured adherents of the Catholic church profess with regard to the Virgin Mary. But, however it may be explained, this fact remains:—the mass of the people in Catholic communities offer their best devotio to the Madonna. To her, when earnest in prayer, in hours of special need they offer their chief supplications. Her altars are better decorated than those of the Son of God, and command by far the larger adoration. It is her festivals that fill the churches most of all. Putting these explanations on one side which do not touch the mass of the people, we find that the place of the Divine Being in the hearts of multitudes is occupied by a lady, the Queen of Heaven. With many God and Christ and the Holy Ghost are practically quite subordinate. Even the sufferings of Christ appear to be remembered chiefly in their relation to the sorrows of the heart of Mary. Protestants regard this as flagrant idolatry, and it cannot be denied that they are justified from their point of view. But when we try to uplift the veil of words and look at the reality behind, another consideration comes in. We may not forget that if we are governed by words God is not. In the many languages of earth the Divine name is differently pronounced. As generation succeeds generation the words differ, and it is secondary by what lip sounds we approach Him. Just now scholars dispute on whether the Divine name in olden days was Yahweh or Jehovah, and most know that it was neither. Many praying souls love to address Him as "Our Father," and to think chiefly of His Fatherhood. Can it be that some devout persons feel impelled to address Him as "Our Mother," and to think chiefly of His Motherhood? Is Santa Maria after all only one way of uttering the unknown name? We have no desire to condone what we hold to be unauthorized and wrong, but would recognize "the soul of good in things evil." No error can lay hold of the human heart if it be not the per-

version of some truth. Wherever one is widespread we may be sure that its source is the withholding of something the soul needs. Heresy means a proper question with an improper answer. We would gladly get away from the opinion that the devotion of the Virgin Mary is akin to the pagan worship of Aphrodite or Venus, a reverence to the ideal of female physical loveliness. That it may be so perverted by some is possible, even probable. But the representations show a totally different conception. The conventional Madonna is not such a lady as a youth would desire for the mistress of his heart. The pictures never represent a young girl, bright, lovely and gay. They are ever of a pensive woman, an acquaintance of grief. It is the Mater Dolorosa. Whatever there may be wrong in the cult it is to a considerable extent rather the handmaid of purity than the reverse, very unlike the influence of the worship of the female deities of paganism.

Of the true Virgin Mary, the mother of Jesus, it is really remarkable how very little is known from the teaching of Scripture, and how much less from reliable tradition. All that can possibly be gained is far too scanty to awake any enthusiasm, much less worship, whether doulcia or latria, which is rendered in her name. The devotion is evidently to some ideal, to which the name of Mary has been attached. The few glimpses of her which we gain from the New Testament represent her as the wife of an artisan, bringing up a family in a lowly station, but of her character and conduct there is silence. It is difficult to imagine that she was otherwise than exceedingly good, but the story in the Gospels does not even state as much as that. She appears to have been not devoid of refinement, for her song, founded on that of Hannah of old, is very beautiful, though inferior to that of the mother of Samuel. The announcing angel told her that she was highly favored amongst women, but indicated no special honor besides the great one of being the mother of Jesus Christ. She expressed a belief that all nations would call her blessed, but certainly not to be an object of their worship. There is not a hint of a

precept that she was to be so remembered. Her blessedness arose not from any inherent excellence of her own. Her words show humility, "He hath regarded the low estate of His handmaiden and exalted them of low degree." Her conduct and remark at the marriage at Cana indicate neither queenliness nor divinity. So little had she to do with our Lord's work that we read that on one occasion when He was told that she was at hand, "He stretched forth His hand towards His disciples and said, 'Behold my mother and my brethren; for whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother.'" This remark certainly indicates the great truth, that earthly and spiritual relations are not the same. The kingdom of God is not of flesh and its ties. There is not a single word in all our Lord's recorded teachings that indicate any desire for her to have special honor. No reverential act on the part of Christ or any of His disciples is on record. In none of the epistles is there the slightest hint of any duty of devotion towards her. Both precept and example are wanting. In the remains of the early church there is no mention of any special honor for her, beyond the fact of her being the mother of Christ in the flesh. And not one can be found in any of the voluminous works of the Ante Nicene fathers which are now extant, and known to be genuine. We must arrive at the fourth century, the era of the Council of Nice, that terrible period of departure from the primitive faith, in every direction, to find the very earliest authentic record of any notion being accepted, of the immaculate conception, the sinless life, the assumption without death, or the exaltation to a queenly throne in Heaven of her whom we term the Virgin Mary.

The late Cardinal Newman in his "Essay on the development of Christian doctrine" advances the opinion that the Arian controversy had an intimate and immediate influence on the worship of the Virgin Mary.

"The controversy opened a question which it did not settle. It discovered a new sphere, if we may so speak, in the realms of light, to which the Church had not yet assigned its inhabi-

tant" (page 405). If we apprehend rightly this acute, yet poetic, thinker, he means that a new idea arose which had not found adequate expression. That new sphere had, however, been known to the Egyptian, and its inhabitant assigned. Dr. Newman proceeds: "Thus there was 'a wonder in Heaven;' a throne was seen, far above all created powers, mediatorial, intercessory; a title archestypal; a throne bright as the morning star; a glory issuing from the eternal throne; robes pure as the heavens; and a sceptre over all; and who was the predestined heir of that Majesty? Who was that Wisdom, and what was her name, the mother of fair love, and fear, and holy hope? 'exalted like a palm-tree in Engaddie, and a rose plant in Jericho,' 'created from the beginning before the world,' in God's counsels, and 'in Jerusalem was her power?' The vision is found in the Apocalypse, a Woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." Now if it is meant by this that at the time of the Council of Nice it was discovered that Mary of Bethlehem was elevated to lofty glory, the passage seems unworthy of this great writer. But if that then a new thought of Divine things took possession of the minds of Christian men, it states a significant truth. In the lofty place of theological thinking a wonder appeared, a woman seated on a throne.

The period to which this remark refers is the fourth century. The Council of Nice, held A. D. 325, was the first great downward step of Christianity. It was a descent from orthodoxy to orthoglossy. It looked to the robes of doctrine, its creed; rather than to the soul, its life. It began the mischievous work of making Christians profess, and word alike, rather than possess and live alike. It was the first great organized attempt to add to Holy Scripture, and to collect the wood for burning martyrs inside the church, as they had been in pagan arenas. To take up Mr. Newman's figure, there was "another wonder in heaven," a fallen star to whom was given the key of the bottomless pit. For many errors and much variance crept in at that time. The Council of Nice did not deal with

the question of the Virgin Mary. It was at the Council of Ephesus, more than a century later, that she was first honored as Heaven's queen. By that time many heresies appear to have risen chiefly in Egypt. As creeds were evolving from wordy debates it could scarcely be otherwise than that religious expression and belief should have been influenced by the hoary, deep seated religious thought of Egyptian religion. And thence came the worship of a Divine mother.

In recent days, by the recovery of old papyri, and the power to decipher hieroglyphic and hieratic writing, much light has been thrown on the religious thought of Egypt in ancient times. Gods, and goddesses, too, were innumerable. But these were regarded as created beings, the hierarchy of the invisible world. The sacred scripture of the Egyptians, which we call "The Book of the Dead," was in use thousands of years before the age of Moses, and did not go wholly out of use until the early centuries of the Christian era. Dr. E. Wallis Budge, in his translation of this remarkable work, in an introductory historical chapter states (page lxxiii): "The final blow, however, was not inflicted until the Egyptians began to renounce their own ancient religion and to become converts of the preaching of Saint Mark and his followers; when they were once able to believe that Christ had the power to raise up their bodies in a spiritual form they felt that there was no need to have them mummified, and simultaneously the need for the chapters of 'The Book of the Dead' disappeared." It is a noteworthy fact that the period of the death of the Egyptian gnosis, which had lasted more than five thousand years, was the period of the birth of the chief great heresies which have troubled the Christian church.

The Book of the Dead shows the gods named therein were, for the most part, personifications of abstract ideas; if not in popular estimation yet assuredly in the opinion of the more thoughtful. The whole work is highly poetical. Behind all the superhuman beings addressed was One Supreme Being. Dr. Brugsch, Dr. Renouf, and indeed all the great Egyptologists are in agreement upon this, that the highest reverence

was of one God, "nameless, incomprehensible, and eternal." He, as the great creator, was worshipped by the name Khem; as the bright, beneficial power of nature by the name Ra. As the dawn by that of Horus, the evening by that of Tum. The divine intelligence was reverenced by the name of Thoth; and as Father of fathers by that of Ptah. And so on. These were personified attributes of the Sovereign Lord of all, the great Heavenly Father. The better thought, however, appears to have degraded into degenerate, gross idolatry with the multitude. In Egyptian mythology there were female as well as male deities. There were "Mother" goddesses, Nut, Hathor, Maat, Isis, Secket, Bast, and many others who were often addressed in terms of filial confidence. Take an illustration from chapter 164 of this very remarkable book:

Homage to Thee, O Seckett, Bast, Ra.
Mistress of gods.
Powerful of wing.
Mistress of the crowns of Egypt.
One alone.
Sovereign of her father.
None made of gods sovereign to her.
Great in enchantments.
In the boat for millions of years.
The holy one.
Crowned on the throne of silence.
Mother Queen.
Mother in the horizon of heaven.
Resting in love.
Destroyer of rebellion.
Standing at the prow of thy father's boat to overthrow the fiend.

This remarkable old Litany has a striking similarity to that of the Blessed Virgin in use at the present time in Catholic churches. It is to the glory and praise of a "Divine Mother," "Queen of heaven," "Lady of the gods who rides in light," "Most holy," who, as is the meaning of the expression last quoted' "dispersest the darkness of infidelity."

There are glimpses in early church history of a heretical sect in Egypt, which appeared at the Council of Nice (see

Nimrod, Vol. III, p. 429. Hottinger Hist. Orient: l2 c2 p. 227), called Mazamœi, who maintained that there were three divine persons, God the Father, God the Mother, and God the Son. Such an idea would be natural to an imperfectly instructed convert from Egyptian paganism in which several triads of similar relations were worshipped. It has for us a very disagreeable scent of heresy. But, going behind the mere words, there may be recognized an approach to the truth. The idea of a mother is that of tenderness, nurturing care, gentleness, just that which is the special work of the Spirit of the Lord. As Dr. J. H. Newman says (Development p. 387), "In both these instances the Blessed Virgin appears especially in that character of patroness or paraclete, which St. Irenæus and other fathers describe, and which the Mediæval Church exhibits—a loving mother with clients." This is very near the Scriptural representation of the Holy Ghost, the paraclete, but very far from any instruction concerning the Virgin Mary. Whatever may be the opinion of the educated in her community it is difficult to observe the Roman Catholic church of the present day without coming to the conclusion that the Trinity of the average worshipper is precisely that of the reputed Mazamœi.

There is a story of a young lady visiting Florence, who, after a day in the picture galleries, remarked that she had no idea before that there were so many Madonnas. The portraits show no desire to represent the Syrian peasant woman whose name they appropriate. The artists appear to have been simply bent on producing an ideal of motherhood. Beauty, gentleness, sorrow and sympathy were to be delineated. The story of the Gospels and the condition of the home of a carpenter of old; the artist shows an indifference to these things, which, had he actually meant to paint the Virgin Mary, must have been his first care. His pencil is engaged on quite another theme. The same is true of the writers who speak her praises. Their whole aim is to describe a queen with celestial beauty. The Madonna in poetry, in discourse, in hymns, in statuary, in paintings, and in the decoration of her

altars, in almost all that is thought about her, is a creation of later days. She has scarcely a feature in common with the Mary of Bethlehem. This fact may mitigate the feelings of the Protestant when he sees Mariolatry. The object of the worship is a hypostatical view of the Motherhood of God. It is the erroneous perversion of a great truth, one which was recognized prior to revealed religion or the teachings of the Bible. In the degenerate form of the worship of a female goddess it was taught in the Book of the Dead, and by Egyptian converts introduced into the early churches.

It is the opinion of some Jewish Rabbis that the title El Shaddai given to God by the patriarchs of olden time, and translated in our version, The Almighty, refers to the principle of the motherhood in the Divine Being. The expression may undoubtedly be literally translated "God of the breasts," as every Hebrew student knows. The idea is very apparent in some instances, as in Genesis xlix: 25, "El Shaddai, who shall bless thee, with blessings of heaven above, blessings of the deep that coucheth beneath, blessings of the breasts and of the womb." So in Psalm xci: 1, "He that dwelleth in the secret place of the Most High shall abide in the shadow of Shaddai." Here we have the idea of fostering care, as in the song of Moses, "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings, so the Lord alone did lead him" (Deut xxxii: 2). This thought of God is found in many parts of Holy Scripture. The first revelation of the Holy Spirit is that of one brooding over chaos. Isaiah represents God saying "As one whom his mother comforteth so will I comfort you" (lxvi: 13), and again, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will not I forget thee" (xlix: 15). It is not the paternal alone in humanity that is made in the image of God. Those thoughts of the Divine Being which tell of His gentleness, His compassion, His fostering care, were prominent in the revelations of Christ. In the sermon on the mount the Lord is not so much the en-

throned God, or the ever victorious Lord, but one who was infinite in gentleness as well as in power. Christ teaches us to look for the higher thoughts of God, not to the strong mountains and mighty sea, as do the Psalms, nor to the wondrous stars as in the prophets, but to the lilies of the field and the birds of the air. Such passages as those which give promise of care for food and clothing, and state "the very hairs of your head are all numbered," speak more of motherliness than kingliness or even fatherhood. In the same strain was the lament of our Lord over Jerusalem, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings."

The true progress of human thought has ever been in the direction of perceiving that the highest glory is love. There is a reverse tendency in human nature. Even in science now we learn that the greater changes are wrought by the gentler forces, the dew accomplishes more than the earthquake. The admiration of the child, girl as well as boy, is ever for the warriors of history. Brigands are more attractive than saints. Still, against all reason, the soldier is considered to be the higher type of man, and military prowess attracts a wider attention than any other deed. It is strange that it should be so, but the desolating destruction of one day of war engraves its record far deeper, and in more golden letters, than years of steady, peaceful construction. Far too much is history but a record of warriors. The descriptions we have of God, whetting his glittering sword and marching with legions of angels take a firmer hold of men's thoughts than such a view as "Like as a father pitieth his children, so the Lord hath mercy on them that fear Him." And, in consequence, even Christians are dazzled by the glitter of war. Men do not rise above their ideas of God. These govern character, and direct the course of natural life. Where the prevalent thought of Him is of His power and majesty we become ambitious and desire war, that we, through our nation, may be great in power and majesty. Where the chief thought is of His justice there will be a desire to submit variance to arbitration, and that our relations with

other countries may be directed with righteousness. Where a belief in His mercy prevails, there comes that spirit of helpfulness to the poor, which we see with so much gratitude, is increasing in our midst. If the dominant view of God should become that of One who used His vast power for parental care, whose chief infinitude is love, that would be the regeneration of the world. Then war would be at an end and universal brotherhood prevail. To this we are moving. It will be the reign of Christ. When the Seer John in Patmos saw a door opened in Heaven he looked in and beheld a glorious throne. Amidst the dazzling light he saw not the occupant clearly, at first. He heard a voice proclaiming the Lion of the tribe of Judah. He looked, and in the midst of the throne stood a lamb, as it had been slain, the symbol of self-sacrificing gentleness, at the centre of all glory.

London. J. HUNT COOKE.

The Germans at Baalbek.

"THE ruins of Baalbec, invisible to the writers of antiquity, excite the curiosity and wonder of the European traveler. I am much better satisfied with Maundrell's slight octavo than with the pompous folio of Doctor Pocock, but every preceding account is eclipsed by the magnificent description and drawings of MM. Dawkins and Wood, who have transported into England the ruins of Palmyra and Baalbec.

The measure of the temple is 200 feet in length, and 100 feet in breadth; the front is adorned with a double portico of eight columns; fourteen may be counted on either side, and each column, 45 feet in height, is composed of three massive blocks of stone or marble. The proportions and ornaments of the Corinthian order express the architecture of the Greeks; but as Baalbec has never been the seat of a monarch we are at a loss to conceive how the expense of these magnificent structures could be supplied by private or municipal liberality. The Orientals explain the prodigy by a never-failing expedient. The edifices of Baalbec were constructed by the fairies

or genii. With less absurdity, but with equal ignorance, Abulfeda and Ibu Chankel ascribe them to the Sabæans. 'Non sunt in omni Syriâ ædificia magnificentiora tris' (*Tabula Syriæ*)."—*Gibbon: Cap. LI.*: "The Arab Conquest of Syria."

The "unearthing" of the ruins of Baalbek, which the German government is at present engaged upon, promises to be an important and imposing addition to the series of ancient sites which have been opened up in the Levant during the past half century. The excavations are on the scale of those at Olympia, and the enormous mounds of earth which are slowly accumulating on the north side of the ruins impress the beholder with the magnitude and thoroughness of the work, and of the vast sums which are being expended upon it.

The following observations on the progress of the work, made on a casual visit, are in anticipation of the exhaustive and voluminous work which will doubtless be published by the authorities in Berlin before very long. As is usual with Germans, the directors of the work at Baalbek meet all inquiries or outside efforts at investigation with suspicion and opposition, but in spite of this dog-in-the-manger spirit the following facts have been gleaned as to the actual discoveries of the last few months.

In the first place the plans of the group of buildings in the Classic period, and in the early Christian and Mediæval Arab times, can now be intelligibly studied. Of the more ancient or prehistoric epoch, before the coming of the Romans, there seems but few traces, but still the centre feature of the whole site, its *raison d'être*, in fact, is of this earlier period and of singular interest as such. This central feature is the rock-hewn altar platform round which the Roman buildings have been planned as an ornamental enclosure.

The centre of the whole group of buildings is a rock which, in a primitive age, must have risen to a trifling height above the plain or flat level of the valley of Cœlesyria. The rock seems to have been sculptured into one of the not uncommon altar platforms of the prehistoric style. It would probably be one of those altars used for human sacrifice, and at one

side are still preserved the rock-hewn steps up which the victims would be led for the purpose. Similar examples of such rock-cut altars occur elsewhere in Palestine and Syria. Previous to the coming of the Romans the rock would probably have retained its natural form, the site being sufficiently conspicuous for the purpose of an open-air assemblage, and the open ground around affording an excellent expanse for the purpose. This rock-hewn altar platform was probably hollow, with a natural cavity like the larger example on Mount Moria, Jerusalem, but this has been a good deal broken through at one side. Inequalities in its squareness of form have been rectified by adding blocks of masonry, which in after times, when the destruction of the monument was contemplated, have been overturned and left abandoned.

The Emperor Caracalla is credited with introducing the Roman architecture on the site, which astonishes if it does not charm the beholder at the present day. But such monuments would require many years for completion, and, indeed, a great part of the buildings bear evidence of having never been completed. In the days of Theodosius, nearly a century later, the work of building the exedræ and outer portions of the group of temples was still going on.

We know so exceedingly little of the religious rites and ceremonies of the ancients and of the systems preceding Christianity that little can be defined as to the destination and use of the different parts of this great monument at Baalbek. The Romans presumably found the rock altar shrine of Baal (or the Sun) in the condition in which it still exists. They surrounded it on all sides by a series of walls making up a terrace or platform level with the base of the altar in a way which was commonly used in fortification. On the east, north, and south sides these walls constituted passages and chambers under the general level of the platform, and on the west side the great temple filled up the space on a huge artificial mound of earth. The basement or lower story of the platform is built of huge blocks of limestone which have never been squared on the face, but only at the jointings. The same

system of leaving the masonry to be brought down to a general surface after placing in position has been adopted all over the buildings, sometimes with a finished surface partly completed but with the edges left raised so as to avoid injury to the jointings in the process of handling. These raised edges were intended to be removed at the completion of the work.

On the walls of the substructure surrounding the great court of the rock-hewn altar, was raised the singular colonnaded ambulatory with its square and semi-circular chambers. This magnificent colonnade is one of the features of the ancient design which has just been brought to light. The object of this peculiar arrangement of chambers surrounding the great atrium is not very apparent. On each side of the great altar was a lavabo, or shallow basin of water, formed by a low wall, with sculptured panels on the outside filled with winged genii, etc., and festoons of flowers. In some cases this decoration has been left unfinished; evidently these water basins were among the latest additions to the monument.

The existing superstructures of the great platform are too well known to need description; but the splendid colonnade which once closed them in had hitherto escaped notice, none of the colums being *en évidence*. It stood on three steps leading down into the great atrium, and probably resembled the design of the three-sided colonnade of the basilica of Constantine at Jerusalem, with which it was almost contemporary.

On the west side of the great atrium stood the famous Roman temple of the Sun, once one of the largest in the world, but now reduced to the insignificant proportions of merely six columns. The Germans have made but slight progress in exploring the heap of earth which still covers up its basement, but sufficient is already laid bare to explain its construction and to account for its ruin. In designing this stupendous building the Roman engineers adopted a system of construction of great originality, but wanting in those elements of stability which we usually associate with the Roman name. On the west side of the great prehistoric altar there had originally been nothing, and here the Romans created a large

artificial mound of earth on which to raise their great temple with its floor somewhat above the level of the altar atrium. The atrium was surrounded on three of its sides by a continuous colonnade, and on the fourth the space was occupied by the columns of the temple facade, and the steps leading up to the higher level. The origin and purpose of the famous great stones—the trilithon—which have been the wonder of all ages, are now explained. The great artificial platform of the temple was surrounded on three of its sides with a continuous ring of these enormous stones (60 feet long) for the purpose of steadying the mound of earth, placed at a distance of about 20 feet from the substructure supporting the great colonnade, and forming at the same time the lower course of steps of the platform. The three great stones on the west side of the platform have always been exposed to view, those on the south side have only just been discovered and are at present being laid bare. On the other sides of the temple the level of these stones is still covered up with earth and dèbris, and masked by the Arab fortifications of the Middle Ages. Carrying on to some extent the same idea of construction in all the buildings, the temple and its atrium become the upper story raised about 50 feet above the original ground or rock level. The lower story consists of long vaults and, in some cases, vaulted apartments, but the chambers which probably exist under the great temple have not yet been found.

The present excavations are not extended much beyond the great atrium, and the result of them is wonderfully interesting and complete. The spectator is able to realize at a glance the original appearance of the monument, whereas before the Germans commenced operations all was chaotic and unintelligible ruin. The destruction of the surrounding colonnade is, unfortunately, complete, but the paving of the great court, the lavabos, etc., seem not to have been at all disturbed.

The original design and destination of the stupendous monument of Baalbek must always be its chief interest, and for the purpose of investigating classical religious ideas and usages, of which we know really very little, the present ex-

ploration will prove of exceptional value. At the same time the subsequent history of the ruins is also of intense interest.

The Classical temple was one of the last to be closed by the edicts of Theodosius, and apparently the army of building operatives which was employed upon it until the very last was provided with work of a new type immediately upon the change of religion. In the centre of the great atrium stand the remains of one of the earliest of the Christian basilicas of the fourth or fifth centuries, North Syrian style. This basilica, perhaps following a local characteristic, is also built on a raised platform of earth, but the earth has been raised in this position for the purpose of covering up the constructions of the Classic period. The early Christians evidently thought to convert the old site to their use, but did not dare to destroy it altogether, so they allowed the rock-hewn altar to remain where it has just been discovered, buried in the centre and under the floor of the new basilica. The three apses of the new basilica were built on the steps of the east front of the temple, and the baptistery seems to have been formed out of an "exedra" or chamber at the same end of the building. The altar of the Christians was, of course, to the west, and the building was covered with wooden roofs supported on nave arcades of phenomenal span.

The ancient enceinte of Baalbek was turned into a regular fortified town during the Byzantine period; a main street lined with dwelling houses leads down the south side of the great temple, but many of these remains will, of course, be destroyed by the German excavations. The Arab constructions of a still later age will absolutely disappear as the work progresses. Such a fate is, perhaps, inevitable, although much to be regretted. The amount of interesting information which has already been gained upon the subject of the older religion and its monuments must be a compensation for the loss of later history and Arab associations.

As an example of ancient engineering, the method of constructing the great temple is perhaps unique. Its ruin is, however, not so much to be attributed to faulty design—although

it was hardly fitted to a country subject to earthquakes—as to the usual destructiveness of the barbarians, who have endeavored to extract the metal dowells from between the stones. Indeed, considering the way in which the remaining six columns still stand on their precarious bases, with their much injured joints, it would seem as if the human influences for destruction were the chief ones in the case. It is to be hoped efficient means may be taken to prevent the crashing down of these remaining six columns, and it is evident that such means must be adopted before any exploration can take place within the actual area of the temple and its cellar.

In Byzantine times, when the greatest amount of damage was probably done to the site, the earth from the great temple platform was probably removed to a great extent for the purpose of filling up the area round the rock-cut altar. This denudation of the building probably caused a great deal of ruin, and it is this earth which the Germans are now carting away.

Amherst Papyri. Vol. II.

THE collection of papyri last published contains an appropriate illustration of the information confirmatory of formerly extant classics which these relics afford. We refer to the three fables of Babrius in writing of the 3rd or early 4th century giving the Greek text and a very curious and clumsy Latin version of them. The fables are numbers 17, 16 and 11 of the previously known manuscript of Babrius, but in the papyrus are placed in the inverted order.

Now Babrius is an author until 60 years ago practically unknown, only about twelve mutilated fables of his being recognized, and his very name was uncertain. But, in 1840, Minoides Mynos found in a monastic library at Mount Athos 153 of his fables, certainly more than half his complete collection. This discovery was amplified in 1878 by the publication by Pius Knoell of 30 fables, 21 of which are not in the Athos manuscript, and again in 1883 some twenty tablets which arrived in Europe from Palmyra proved to have inscribed upon

them extracts from Babrius in the form of schoolboy exercises. Herr Crucius is a complete summary of all matters concerning Babrius, in an article in volume 53 of *Philologus*, written after these tablets were deciphered, showed he was almost certainly a Hellenistic Roman of the 3rd century, or somewhat earlier, and lived in Syria. It will be noted that the date of the new papyrus rather tends to increase the antiquity of Babrius.

It was, of course, possible that the Mount Athos manuscript presented us with a very careless copy of the Fables, or are differing considerably from other reclusions of them, and it is consequently a decided advantage to have the three fables on papyrus indicating to us how truly representative the Mynos version is of the authorized text of Babrius probably within only a century of his death.

The two manuscripts and the tablets gave ample presentation of Babrius' work to enable its nature and value to be appreciated, and now the papyrus by confirming the authority of the text, restores to us with all requisite authority this collection of Fables for all time. No doubt though strung together by Babrius early in our era they are copied from far earlier authors; many probably from Nicostratus, and so preserve the work of very ancient Greek writers.

There was another classical author for whose work we hitherto practically were dependant upon a single manuscript,* but whose text is now authenticated by new texts discovered in Egypt. This is Chariton whose "Romance of Chæreas and Callirrhoe" with the exception of a short fragment edited by Mahaffy in the *Acta* of the Academy of the Lincei is preserved in only a single codex. Portions of it have now been edited by Messrs. Grenfell and Hunt from a Fayum papyrus, and also another extract found upon a parchment manuscript from the same part of Egypt by Professor Wilcken, though, sad to say, his text has been destroyed by fire.

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*Fabricius "Bibliotheca Græca," vol. 6, p. 823, speaks of another manuscript in the Vatican, but it cannot be found.

The sole previously known manuscript, entitled the Florentine, was of late date, 13th or 14th century, whereas Wilcken's was of about the 7th, and that of Grenfell and Hunt the 2nd or 3rd. The papyrus is practically the same text as the Florentine, whilst Wilcken's differs in such a way as to indicate that both are a somewhat compressed version of a more prolix original.

The Wilcken parchment also contained a fragment of a story called by him "The Adventures of the Beautiful Chione," and mention may be made here of a portion of a story of "The Loves of Metiochos and Parthenope" in a papyrus now in the Berlin Museum.

JOSEPH OFFORD, M. S. B. A.

[This poem was composed after reading the article in February number of BIBLIA upon the Important German Discoveries at Babylon.

The spelling of the King's name, Nebuchadnezzar. I have followed the spelling of the Book of Daniel, and of the article, and have used the "n" instead of the "r" of the Book of Jeremiah.

The Book of Daniel first makes mention of a Darius succeeding Belshazzar but later calls him Cyrus. I have followed this second reference in the Book of Daniel, and the article.

The founding of Babylon "nine thousand years ago." I had in mind the claim of B. C. 7000 for Nippur, set forth by Prof. Hilprecht and Mr. Haynes, in February BIBLIA, page 372. The Table of Nations, Book of Genesis, says that Babel was, with other cities, the *first* in the land. I have thus classed Babylon as coeval with Nippur, in which I may be wrong.]

Babylon.

Queen of the Oriental world was I,
Great Babylon, enthroned on Shinar's plain.
My fame was known in all the earth and sky,
And while I stood all others tried in vain
To excel me. My glories still remain.
Though over me the shifting sand lies deep.
Empires, far beyond the watery main,
Have come and gone and later races keep
Their steady westward course and wake me from my sleep.

Nebuchadnezzar's royal Throne Room blazed
High with gold and silver and priceless gems,
"A palace upon which all nations gazed."
Nebuchadnezzar saw the flowing hems
Of priestly robes and brilliant diadems
Of Kings and Princes thick around the hall.
His mind was crazed until he smote the stems
Of goblets hard against the palace wall,
So direful his malady and so great his fall.

This hall re-echoed long Belshazzar's feast,
Where Daniel, at the troubled king's command,
Far better knew than either Seer or Priest.
He pointed to the wall with steady hand
And told how God would favor Cyrus' band.
Alexander, no other worlds to win,
The whole earth low beneath his magic wand,
Here rested, and with joyful shout and din,
Uplifted high the cup and sank his soul in sin.

Majestic Euphrates, how great you are!
When I was born, nine thousand years ago,
Your waters rolled. From mountain tops afar,
You fertilized my land. You saw and know
What mighty spoils of war from my great foe
I took, in that far land where Afric palms
Uprear their heads close by the tideless flow
Of the Great Sea. And soothed by your sweet charms,
Hither Jewish captives came singing David's psalms.

My Processional Street or Sacred Way,
Pulsed high with life and daily knew the heat
Of men's deep passions. Vast was that array,
Great Nebuchadnezzar's triumphal fete,
When "his chariots jostled in the street."
The breccia blocks, deep ruts or smoothness tell
Of grateful joy when King Belshazzar's seat
First Cyrus took; and of Arbela's knell
Where Alexander triumphed and Darius fell.

Mother of Schools and Philosophic Arts!
Ere Homer sang or Menes, Egypt's king,
His sceptre swayed, my streets were busy marts
Of countless throngs. Before this solid ring
In pavements set, a base and shameful thing,
Fair dames were daily bought and sold for price.
O, come, you keen eyed men and hither bring
Your subtle minds and skill and in a trice
My mounds will yield reward that will your thoughts suffice.

CHARLES D. WELCH.

Lynn, Mass., Feb. 12, 1902.

Palestine Exploration Fund.

THE departure from this life on the eve of Christmas of Conrad Schick, Ph. D., is an event of great importance to all who are interested in the study of the Scriptures by the aid of archæological research. For a generation and more he has resided in Jerusalem. By profession an architect, and therefore known as Baurath Schick, before he received an honorary degree of Doctor of Philosophy, his first interest was to study the temple site and make an accurate model of the place as it was in all its periods. This he did so successfully that for many years he was able and always willing to show visitors a well planned model, with movable parts so that each period could be treated separately, and thus the way was led to the presentation of the mountain exactly as it now is. He also constructed a beautiful representation of the tabernacle.

As the years went on he naturally enlarged his field of work, and took up the topography of the walls of Jerusalem, the problem of the location of the tomb of our Lord, and the identification of certain places near the city. He was also careful to observe all digging for building operations or other purposes, and to note anything of archæological interest which was brought to view. Whatever he found worthy of report was prepared for the "Quarterly Statements," with marked clearness of description, and with accompanying diagrams, made as a trained draughtsman only could make them. Thus he has gained our lasting gratitude. Mrs. Schick followed her husband to the other world in a few days.

If any comment upon Dr. Schick's work is admissible here it may be said that he was extremely conservative. He said that it was his duty to take everything that had been written and to reject nothing. Now the account by Josephus of the chambers of the priests seems to many to be exaggerated, but to Dr. Schick the question did not seem an open one, and so his model shows a little temple surrounded by lofty structures for the accommodation of the priests. In other words he would not distinguish between the Bible account and that of a Jewish historian of a period a thousand years later than Solo-

mon. It has also seemed to some that, in defending the present site of the sepulchre, he did not give sufficient attention to the arguments of those who question it; but he was all the time an honest, lovable man.

Many have labored well to reproduce the tabernacle, Mr. G. W. Colton as successfully as any one, but it has remained for the present day to make a speculation out of it by forming a stock company and offering shares to the public, with exhibits of the figures which will become the statement of the profits of the enterprise. The big advertisement with its rude illustration of the tabernacle excited a smile until the fear arose that shrewd or over-sanguine men might thus consume the money of religious people. That the enterprise could never pay a dividend goes without saying the moment one reflects how common are such exhibits in churches, Sunday schools and elsewhere. The temple, however, would have at least the masonic element of possible favor.

It is pleasant to see that Princeton University has thrown open to competent scholars the collection of inscriptions made during the year 1900 by the Syrian Archæological Exploration conducted by Princeton men at the expense of other Princeton men. Nabatean, Palmyrean, Hebrew, Syriac, Cufic, and Arabic inscriptions are thus made accessible. Dr. Eno Littmann of the faculty also offers courses in Comparative Semitic Philology, Semitic Epigraphy, and in Hebrew, Aramaic, Arabic, Ethiopic, Coptic and Turkish. These courses are for graduate students and give a fine opportunity for preparation to make thorough studies in the Bible lands. With such training at home a man or woman would be well equipped for the work of the American School in Palestine, or for any similar work in that field.

An interesting intimation comes from London that the Relief Map is to be improved by including in it surveys from Madebah to Petra, which have lately been made. As this will involve the making of a new mould and as the contract for the manufacture of the maps in this country has expired by its limitation to seven years, the contract will not be renewed,

and, as soon as those now on hand have been disposed of, it will be necessary to get them from London. The American contractor, Mr. E. E. Howell of Washington, D. C., may be addressed at 612 Seventeenth St., N. W., with regard to copies already made. He has done his work faithfully and has supplied many institutions and individuals in this country. This revision will cause some delay in the completion of the smaller Relief Map on which Mr. Armstrong has been engaged for some time.

It is pathetic to learn from a circular sent from London that the lady who was chiefly instrumental in the purchase of "Gordon's Tomb" has died, that two persons must be employed to guard it by day and night, and that the public must now supply the necessary funds. But who now believes that General Gordon was inspired to select the real tomb of our Lord, and who feels that he settled this great question for all time? Indeed, competent scholars declared in Gordon's day that the tomb was younger than our Lord's time, but their objections availed nothing against the good women who regarded Gordon as a prophet. It would seem impossible to keep up this false identification much longer, and money enough has already been expended in this emotional way.

As there is no space now to speak of Gezer and the thorough excavation to be made there, I must defer an account of it, only remarking here that it is a fine time for new subscribers to take up the reading of the *Quarterly*, and to support this auspicious undertaking.

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JOHN MURRAY, Albermarle street, London, has recently issued a work entitled, "The Sacred Beetle." A Popular Treatise on Egyptian Scarabs, by John Ward, F. S. A. With sixteen collotype plates, and many illustrations in the text. With translations by F. Llewellyn Griffith, M. A. Price 10s. 6d.

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Archæological Notes.

THE occasion for the following remarks on that difficult and much disputed subject, the Mycenæan Question, is furnished by the appearance of the timely volume on the "Oldest Civilization of Greece," by Mr. H. R. Hall, of the British Museum, and as public interest in the whole question has been considerably quickened by the important discoveries of Mr. Evans in Crete, this book, in which certain of the principal results of the Cretan excavations are discussed, will be heartily welcomed by the broad-minded school of classical archæologists in general, and by the student of ancient Oriental civilizations in particular. Mr. Hall divides his work into eight chapters, which discuss the new chapter of Greek history generally, and he relation between the Archæologist and historian in the elucidation of Mycenæan antiquities; the generally accepted Mycenæan hypothesis as modified by the latest discoveries; the questions of date and race; Mycenæ and the East and Mycenæ and Egypt; Mycenæ's place in history, including a discussion on the period of the introduction of the metals into Europe; and the decadence and renascence of Greek culture after the close of the Mycenæan period. The book contains in addition four appendices, seventy-six illustrations, full indices, notes, etc. Many of the facts which are given in Mr. Hall's book are familiar to us from other sources, but he has brought forward from the domain of Egyptology a considerable number which will probably be new to the majority of his readers; indeed, if we remember rightly, the Mycenæan Question has never before been handled by one whose training has made him familiar with both Greek and Egyptian archæology. His chapter, then, on the connection between Mycenæ and Egypt will be read with much interest, especially his remarks of the identifications of the northern Mycenæan tribes who attacked Egypt between B. C. 1400 and B. C. 1150. He has identified the tribe of the Uashasha with the Axians of Crete, and he has shown the probability that others of the tribes which are mentioned in Egyptian history at this period were of Cretan origin, including the Pulesatha, or Philistines.

It has been noticed that many of the names of these tribes ended in "sha" or "na," and Mr. Hall has, with apparently very good grounds, identified these terminations with the common nominal suffixes "azi" and "fina" which are found in the Lycian language, and, seemingly, also in other cognate speeches of Asia Minor. Mr. Hall seems also to have devoted his energies to the solution of the difficult problem of dating the early antiquities of Greece, and, so far as we understand him, he takes in this respect a position midway between those who hold that the latest date possible in Mycenæan archæology is B. C. 1100, and those who hold, with Dr. A. S. Murray, that this date is more likely to be the *earliest* which can be assigned to Mycenæan antiquities, *i. e.*, he believes that in Greece proper and in Crete the Mycenæan culture began at a very early period—which, however, he does not define exactly—and had already reached its highest pitch of development about B. C. 1500, when its chief seat was in Crete, and when it was extending its influence to Egypt and Asia Minor. He considers that the discrepancy between the two extreme views can be reconciled on the theory that in Greece proper the Mycenæan age came to an end about B. C. 1000, but continued to exist in Asia Minor until about B. C. 800, and in Cyprus until a century later. This view is perhaps confirmed by the fact that the Dorians, who, *ex hypothesi*, overthrew the Mycenæan culture in Greece, did not reach Asia until about B. C. 800, and never gained any foothold whatever in Cyprus. Another important point made by Mr. Hall is that, contrary to the usually accepted view, iron was already known to the Egyptians about B. C. 3500, when, as he says (see p. 198), "it appears named and depicted on the monuments in a manner which admits of no possibility of doubt as to its nature." He supports his statements by quotations from a learned article by the Swedish Egyptologist, Prof Piehl, which appeared in *Ymer* (1888, p. 94 ff.), from which it may be safely concluded that the Egyptians were acquainted with the use of iron some 2500 years before it came into general use in Europe. We notice that the passages which Mr. Hull quotes from Egyptian

texts are translated by him especially for the purpose of this book, and he weighs with discretion the evidence which many would derive from the cuneiform and from the so-called "Hittite" inscriptions for the elucidation of the origins of Mycenæan culture. There are many other points of interest in the book to which we should like to draw attention, but our space is exhausted. The Mycenæan question is a difficult one, and one which, in our opinion, will not be settled for some years to come; the evidence which will bring about this result is accumulating, but there is not enough of it available yet. The most serious phase of the question as it now presents itself is the discrepancy between the dates assigned by experts for the beginning and end of the period of Mycenæan culture proper. Mr. Hall does not claim, if we understand him aright, to have settled this difficulty, but there is no doubt that he has collected a number of facts which will one day form valuable elements in the solution of the problem, and he has set forth the Egyptian aspect of the Mycenæan question in a clearer form than any of his predecessors. His volume contains an excellent summary of the work already done, and will give the reader a capital idea of the position of the workers in the Mycenæan field; it will also enable him to take an intelligent interest in the labors of future workers and to appreciate the developments of a most fascinating line of Research. (From "Nature.")

Professor Georg Steindorff, of the University of Leipzig, reports the discovery of the mummy of Merenptah, the Pharaoh of the Exodus, to the *Sunday School Times:*

When Loret, in the year 1898, had the good fortune to discover in Thebes the grave of Amenophis II, there were found in a walled-up chamber of this rock-tomb a large number of royal mummies that at some time had been concealed here to save them from the hands of the grave robbers. Among these were the bodies of some of the most illustrious Egyptian Pharaohs,—of Thothmes IV, Amenophis III, Si-Ptah, and others. It was the opinion of Loret that one of the mummies was that

of the well-known heretic king, Amenophis IV. The correctness of this conclusion was, however, doubted by some, and since the royal mummies have been deposited in the Museum at Gizeh, it has been demonstrated by the American Egyptologist, Mr. Groff, that the inscription found on the said mummy contains the first name of Merenptah=Bi-en-re, and not that of Amenophis IV.

This is of special interest, inasmuch as Merenptah (often read Menephtha) was the son and successor of Rameses II; and, if the latter was really the Pharaoh under whom the Israelites were reduced to the condition of slaves, and by whose command they built the two store-cities of Raamses and Pithom, then Merenptah would be the Pharaoh of the Exodus, from whom, after the death of the father (Exodus ii: 23), Moses enforced the liberation of the Israelites, and led them out of Egypt. The Bible tells us how Pharaoh hardened his heart, how he pursued the Israelites with horses and chariots, how the Israelites passed through the Red Sea on land made dry by a strong east wind, and how, in the morning, the hosts of Pharaoh were engulfed by the returning waters, so that "there remained not so much as one of them." This statement naturally leads to the inference that Pharaoh himself was drowned with the rest, though, indeed, no reference is made to such an occurrence in the song of triumph recorded in Exodus xv: 1-19, 21.

However this may be, and whatever interpretation we may put upon the passage in question, it is a matter of the utmost interest that the body of Merenptah has been found. In the "Valley of the Kings," in closest proximity to the burial-place of his father Rameses, this Pharaoh had built his tomb, but neither king here found his final resting-place. To protect the body of Rameses from the robbers who plundered the royal necropolis in search of treasure, it was secreted in the pit at Dêr-el-bahri, where it was discovered in 1881; and the mummy of Merenptah was taken from its tomb to that of Amenophis II, where it has since reposed undisturbed.

CONTENTS of the *Proceedings* of the Society of Biblical Archæology, Vol. XXIII, Part 8:—The Chinese Calendar, with some remarks with reference to that of the Chaldeans, E. M. Plunket—Some Egyptian Weights in Prof. Petrie's Collection, A. E. Weigall, 7 Plates—Inscriptions Concerning Diana of the Ephesians, S. de Ricci.

There are two traditions concerning the initial point of the Chinese and of the Hindu ecliptic series of constellations, which leads Miss Plunkett to suspect some underlying cause common to both traditions. If we can convince ourselves, says Miss Plunket, that there is some good ground for the general opinion concerning an originally solsticial year in China, we shall be able to find the "underlying cause" common to the traditions common to the Hindu and Chinese nations, in the supposition that the ancestors of these nations were acquainted with a calendar originated by some high authority at the date in round numbers of 6,000 B. C.—a calendar in which the star Spica in opposition, and the first stars of the constellation Aries in conjunction, marked the season of the Winter Solstice and the beginning of the year.

Gustav Schlegel, one of the latest writers on the subject of Chinese astronomy, has put forward, however, a view entirely opposed to the generally held opinion concerning an ancient solsticial year in China; according to his theory, the Chinese have from the most remote times counted their years, as they count them at present, *i. e.*, from the new moon nearest to the season midway between the Winter Solstice and the Spring Equinox; and as he is convinced—as we have seen—that the beginning of the Chinese year was originally marked by the asterism *Kio*, he demands as the lowest possible date of this origin of the Chinese calendar, that of 16,916 B. C., when the constellation *Kio* marked, by its helical rising, the mid-season between solstice and equinox.

Schlegel brings forward many learned and ingenious arguments drawn from Chinese literature to support this theory. Miss Plunket, after reading and re-reading his work, does not think that the grounds on which he relies are sufficiently estab-

lished to support the high claims to antiquity which he puts forward for the origin of the modern Chinese method of counting the year from the mid-season between solstice and equinox. It has, on the contrary, seemed to the writer that on historical grounds a theory may be arrived at which will furnish a reasonable explanation of the present somewhat exceptional Chinese calendrical methods, and which will, if it is accepted, strongly reinforce the grounds for holding the already general opinion that the year in ancient times in China was solsticial.

THE Greek Catholic monks, who are in possession of the chief portions of the Church of the Holy Sepulchre, are now going to build a bazaar opposite it, where pilgrims may purchase souvenirs of their visit to Jerusalem. During the process of clearing the site the foundations of an old mediæval church, forty metres long and thirty wide, with three apses, were discovered. A number of fine capitals, fragments of basalt pillars, and bass-reliefs, with symbolic animals, were found, all these remains having doubtless belonged to the choir of the church. Last year a valuable silver shrine, containing a piece of the Holy Cross and relics of the Apostles Peter and Paul—according, at least, to the inscriptions on them—was found at the same place.

The Patriarch of Jerusalem, it is said, is keeping other discoveries secret, owing to his dislike of the Roman Catholic Church. Those mentioned above are all the more important, as it can be ascertained to what church they belonged. According to the statement of a mediæval traveler, the hospice and the monastery which the citizens of Amalfi founded about the year 640, as a refuge for Western pilgrims, were situated due south of the Holy Sepulchre, about a stone's throw away. The first church was built in honor of St. Mary de Latinis, and the second, the ruins of which have now been found, in honor of St. John the Baptist. The French monk Bernard, who lived there in 870, highly praised the hospitality and the large library of the hospice. A Mahometan historian says it was

destroyed by the Khalif Hakem, and rebuilt shortly afterward, while according to another account it prospered down to the time of King Baldwin of Jerusalem, from 1100 to 1118, when the two communities of St. Mary and St. John adopted the latter as their joint protector. This was the origin of the Knights of St. John. The remains now discovered, therefore, are the ruins of the cradle of this order. It is most unfortunate that the preservation of these very interesting remains seems impossible, owing to the ill feeling which exists between the Greek and Roman Catholics in Jerusalem.

THE director of the Egyptian section of the Royal Museum in Berlin, Dr. Schubart, has discovered in the new acquisitions of that museum a fragment of a manuscript containing poems from the fifth book of Sappho. The manuscript is of the sixth or seventh century A. D., and it has already been known that poems of Sappho now lost were preserved at that date. The late copyist evidently did not understand what he was writing, but his mistakes are for the most part easily corrected. There are fragments of two poems, which show in their form new combinations of hitherto known metric elements. In the first poem a pupil of Sappho's is taking a tearful farewell; the teacher comforts her, and reminds her of the joys they have had together, especially in the worship of the gods. In the other she appears to be comforting a friend who longs for Atthis, a young maiden already known through Sappho's verses, who has married a Lydian.

CONTENTS of *Man*, January:—Native Smoking Pipes from Burma, R. Quick—Supplementary Note on Certain Wells in Ireland, R. Casement—Head-shaping in the Punjab, H. A. Rose—External Evidence Affecting the Problem of the Age of Ogham Writing in Ireland, R. A. Stewart Macalister—The Recent Excavations at Stonehenge, with Inferences as to the Origin, Construction, and Purpose of that Monument, E. B. Tylor—Reviews—Proceedings of Societies—Colored Plate and Illustrations.

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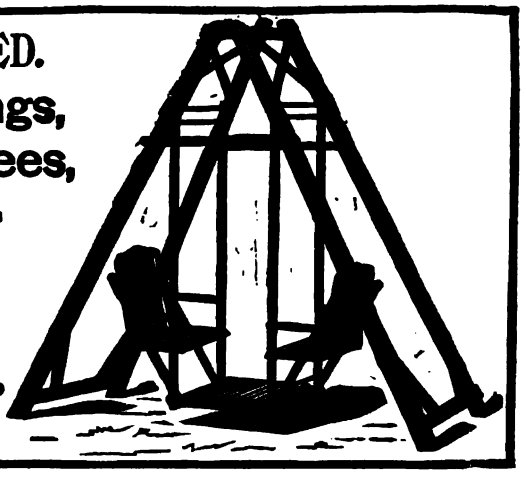

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